UCLA

START

UCLA Reprographic Service

UCLA

Microfilmed 1992

University of California
Reprographic Service
Los Angeles, CA 90024-151804

6 inches

Reduction Ratio 14:1

UCLA Reprographic Service

UCLA

The material on this microfilm is of varying quality. Portions of the material may be illegible due to:

Aged paper
Faded copy
Light pencil
Carbon copies (any color)
Mutilated paper
Glossy paper
Poor printing

In addition the original material may be bound in a manner which prevents complete filming of the text. Every effort has been made to produce the best possible quality.

Notice: This material may be protected by Copyright Law (Title 17 U.S. Code).

UCLA Reprographic Service

AIIM

Association for Information and Image Management

1100 Wayne Avenue, Suite 1100
Silver Spring, Maryland 20910

301/587-8202

Centimeter

Inches

MANUFACTURED TO AIIM STANDARDS
BY APPLIED IMAGE, INC.

Start
Reel #2

HILDA KUPER

FIELD NOTEBOOKS OF ANTHROPOLOGICAL

RESEARCH IN SWAZILAND AND SOUTH AFRICA.

1931-1985

78 NOTEBOOKS

HILDA KUPER FIELD NOTEBOOKS

REEL TWO -- CONTENTS

Notebooks:

Film Sequence Numbering	Author's Numbering	Date
11	X	1935
12	XI	1935
13	XII	1935-36
14	13	1936
15	14	1936
16	15	1936
17	16	1936
18	17	1936
19	18	1936
20	19	1936

Note: Contents of the entire collection will be found at the start of reel one.

NOTES:

This collection of Professor Hilda Kuper's field notes was selected for filming by the author. The notebooks have been arranged in chronological order where possible. Most of the notebooks have been numbered by the author; they represent several series and have varied numberings. For ease of identification in the use of this microfilm, a single numerical sequence has been applied to the collection of notebooks (Film Sequence Numbering). Unless specified, all references to notebook numbers refer to Film Sequence Numbering.

Several notebooks include indexes. Some also have separate indexes on cards provided by the author. Both indexes have been filmed, the card index preceding the text of the corresponding notebook.

There are some index cards for which there are no corresponding notebooks. These cards have been filmed with an indication that no notebook will follow.

There is also a general subject index that covers a group of selected notebooks dated 1931 thru 1941. Some notebooks in the time period were omitted from the subject index. Entries show author's numbering for the notebooks. A table converting the author's notebook numbers to Film Sequence Numbering precedes the subject index.

Some of the notebooks have text beginning at both the front and rear covers and working inwards towards the center. Text beginning at the front cover is designated the A side; text written in the other direction is called the B side. Whenever A and B texts intersect, the relevant pages are filmed in their appropriate positions in each sequence.

Blank leaves between the texts of the A and B sides of notebooks are treated as belonging to side A.

Pagination within notebooks is inconsistent. In some cases, it is unclear whether a leaf is missing or whether a number has been omitted from the pagination. Some notebooks are not paginated.

Many notebooks contain discolored, stained or torn leaves. There are faint illegible traces of writing on the covers of some notebooks. The text of these covers has been noted on a target where legible. Part of the text is in blue, black or red ink, while part is in pencil. Some pages contain text in both ink and pencil. The filmers have tried to preserve the legibility of the notebooks as best possible.

LIST OF SPECIFIC IRREGULARITIES -- REEL TWO

FILM SEQUENCE NUMBERING	NOTES:
15	Contains indexes to both notebooks 2 and 15

Start
Notebook #11A
(Author's Numbering: X)
1935

INDEX

Bk. X.
Clan 1, 2, 5-7, 9, 32, 72, 86, 106-7.
Ibuto 2; Gardening 116.
Premarital pregnancy 3.
Childgrowth 3.
Hlonipa 4a.
Mfukwane 4.
Kings 4, 22, 120; Mbandeni 69 (appointment)
Mourning 8, 10, 11, 23, 87(and ngena)33.
Konda 12.
Umc. 12.
Farm witchcraft 15.
Legal procedure 14,24-5, 31.;arson 31
Religion 15.; ancestral cult and sickness 75-79.
Case 16
Inheritance 19, 23.
Land tenure 20-1, 25-7; case 22,71.
Seance 30
Med. 30a, 31, 53-9, 87, 88, 89,110
= of son 33, 63, (of Bach.), 129 desirebility of, 81,; kin 90, 100.
War meds. 37, 62, 63-66
Tinkomo Tem. 38,40, 41, 59-62, 63, 66-68
Religion 73.
Succession 74, 101.
Xnity 75; and poverty 130-134
Magic 80.

Index.

Bk. X-continued
Drs.(case) 82-3, 84.
Witchcraft 84, 135
Rain 87,90,91.
Sex 89.
Re-marriage 89.
Food sensation 30a.
Inc. 90, 105, 106, 121,122,126.
Village org. 96.
Chieftainship 98.
Cattle keeping 98
= 100(endogamy) return of lob. 108.
Xnity 100, 102
Sibambi 101.
Sibongo 103
Sun 104
Meteorology 107
Beer 109.
Umemo 109,110 (wetinkabi)
Dance 1, 100
Scents 117
Kinship 120
Song 134.
Headring 3.
Gardening 3, 9, 107, 116,70,73.
Missionaries 12, 13, 15.
Bunyisa 17(child growth)
Forgery 28.
Sikali 42.
Inc. 90,105,106,121,122,126, Vanyane's death 92-96; Gazld. 99.

Index

Bk. X. -continued
Death of Lashiba 12-4
Love making 116
Birth of ~~twins~~ Princes ~~isy~~ ~~12 8.~~ 127-128.

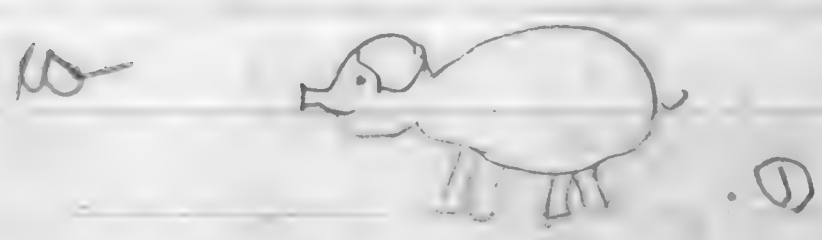
W. STRAKER, LTD.
PRINTERS, STATIONERS,
ACCOUNT BOOK MAKERS, &c.
LUDGATE HILL, E.C.
AND BRANCHES.
No. 8116 Price

8203 -
79670
236 - -

Mr. Beme.
P.O. Matsapa
Swaziland

{ Mamba Dakai - Elephant Embulenia
Geog. Hills

Mdoko Kumene - Elephant



5/10/35

Lomawda Mkandi
(Mgeta tiger).

Mkandi Mkali Mkali Mkali

say. Language resembles

Tondwas from Uzigua.

Trade, India, Malagasy & Swahili & pidgin

Arab & Swahili language.

Language borrowed words.

Malangali Sigunga & the Swahili is Tondwas

Bumpa gave him tin, plays one Tel. comes from

Uzigua to Tandwas

Bwana only said in Dar his face E

Tongo Amanga [illegible] Swahili [illegible] Tondwas

[illegible] spoil [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] when I am disappear

suddenly

v

2

Entwicklung

[illegible] → [illegible]

[illegible] → [illegible]

[illegible] → [illegible]

[illegible] → [illegible]

[illegible] → [illegible]

[illegible] → [illegible]

[illegible] → [illegible]

[illegible] → [illegible]

[illegible] → [illegible]

Kommen [illegible] Indien

[illegible]

[illegible]

ugabisa language - disappear soon
[illegible] - go very quickly
[illegible] - to large [illegible]

Mutunga [illegible]

Very

Salvado - [illegible] very [illegible] responsible
[illegible] not [illegible] but in [illegible]
[illegible] a girl, even [illegible] the [illegible] of her
own accord before [illegible] class.

= tendency [illegible] - [illegible] at a [illegible]
[illegible] for [illegible] a girl [illegible]
[illegible] stage.
[illegible] [illegible] to [illegible] the [illegible] so
[illegible] very close [illegible]. [illegible] apart they [illegible]
[illegible] [illegible] [illegible]

Stay Many take a [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]

Class

Kuthi Bahia [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

[illegible] - [illegible]

ku
[illegible] - [illegible]
rumba.

n [illegible] kuhamba (kunga)
kinja

[illegible] - [illegible], person [illegible] not

[illegible]

② also an argument, a person who
quickly speaks [illegible]
neat, full of value

ngEkula - like ②.

6

So that when it is given can what to
= ② or ●. ~~[illegible]~~
[illegible]

~~[illegible]~~ [illegible] of words,
[illegible]

[illegible] = ○ = ○

[illegible] [illegible] [illegible]

Ken [illegible]

Equation [illegible]

[illegible]

Equation, [illegible]

Emanyandeni / name day given to her [illegible]

Pangolo etc

- [illegible] [illegible] Language [illegible]
[illegible] [illegible], [illegible]
Sisi [illegible] = [illegible]

bakumona beselisi umbombotiyang - bell

if cloudy.

incanyana - shell.

f.) ngo'fwa - tuft hair

5.

1/10/30

Motor from Hhlaba elifikisini

Mabuyo - efeya watykonde.

Entlokolo - small ant - turds Bukhele

napo n left.

Hlazipa

umpundle of Hlanganwane city, emakandleni

Hhlanganwane Elomdi ... [illegible]

[illegible]

[illegible]

[illegible]

[illegible] → Hlanganwane → Hhlaba → [illegible] →

Malewa → uButyba → Udjilobi →
Ingotongo → Dlamini →
Nzwane probably Kg of Engo therefore equal
Ndungunye of Efuchweni called Hay. I mekazombi
Udjilobi was 1 Kg who came to his city
Bakahlatfa also brought from Djlob. – so =
Bakahlatfa [illegible] from Ingotongo, Langa
Nzogi, + 3 still [illegible]
Malewa came to Langa ka Nsuti, + picked his
Bakahlatfa tumbual Nzogi, ngabaleka Malewa
wabaca enotabeni + camuka Miwati.
Mbongusa + Mnyafule + others of Mswati. They + do.
Hay. dreamed case of prophet King guard, Kg
[illegible] Hay
Tikuba Hay [illegible]
[illegible] Kg called
Mwati [illegible] instead of taking [illegible] but to I Hay.
Kg the only part of [illegible]

[illegible]

[illegible] - [illegible]

[illegible] - [illegible]

[illegible] - [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

7/10/35

Family for Hlaganwatu Suketu

Recently there r now moves for a ~~N.B.~~ [illegible] on a high [illegible] well known [illegible] or [illegible] no N.B. Alfred died on / [illegible] [illegible], he was / only child of his M. & [illegible] of his F., & ~~Brother~~ Hacibe who had been paid on [illegible] of Equity, / [illegible] of / late Mr Brown. Alf was i.e. a N.B. person, & had moreover been ~~[illegible]~~ / late Or [illegible] sent to Lovedale. He later [illegible] clerk at 1 of / Tin Mines. [illegible] [illegible] he belonged to / [illegible] church. He had however = d 4 wives, [illegible] when he died at [illegible] mines drawn [illegible] / [illegible] [illegible] only

Headman:

Pondoro [illegible], Chlala Tsama

[illegible]

[illegible] ∴ we want to =

[illegible]

[illegible] - [illegible] - [illegible] not [illegible]

[illegible]; [illegible]

Enwetele

① Mfatane, ② Ntweka - [illegible]

Onfe ③ Bogore, ④ Kwebintanda ⑤ Ntibakutsamba

⑥ Hungamdana ⑦ Hungamunde

⑧ Hamuka ⑨ Sandlasengere

Umbela ① Nzomo from Ibgingo

⊛

No [illegible] [illegible], no [illegible]

Buried at Home, + [illegible]

9

? sicaba — (2) small spot of land
(1) mat.

~~Visiting of Hagiya~~

Yesterday, we received his speech in bit book, we at least. Lello's speech not of any importance.

stay as proper to come helpers preachers to know others.

after all would take umuti & speak to a Sukuma, if we only talk we work. Lidloti will ask what been given me. this answer that school's preacher Yes! this killed at new will of all is well

emi ūnzi

pamatela - kumangala bulimi, [illegible] [illegible]

kukuto

lelu[illegible]za [illegible]

tutudia

[illegible] - [illegible]

uyampana - person who goes about hemp intelligt.

11

Lugolo ants shared Lugolo without pus
Sondlolo blt. st walking Lugolo

Dr. v

Ha. Statistics wants to do shortly heard
during. Xe bunda sonkwa soke,
a ut bunda, wordotēy ey, hēy
ast. I returned [illegible] symptoms
pay. thente grandfather return
i will bunda sonkwa, but suddenly
sudden it may be necessary to evacuate after
some time for the dinner
Xe wedwa dont [illegible] [illegible]
want his life to be [illegible]

Dear Ch 9/10/35. Indl. 12

If a person wants to be a Christian, [illegible]
(reception into church)

[illegible] + explain
[illegible]) - [illegible] back
[illegible]

10/10/35

Let parents take both Protest. missions if person
of another mission comes to another denominational school,
if he desires it, may as at 1 Hurley be baptized
or taken on Ch. Some ch. write letters for lieu
people to be taken in by 1 other mission

Objections to mine: ① Spoils school regis
② Stamp
③ Dual return to school
④ Pt sent out on their own

When asked if some I once was a sum, no
doubt agreed.

Church fees. - School fees.

Non-Natives. 1/10 of income + free well ffg.

Pachdiaca - each 6/- p a | + is with
& 3/- p a

Second. 1 school 3/- p a., other free well
ffg. Board - £3 p a. till std IV,
£4 p.a for 5 & 6.

Hard to induce to put on Xn members. Like
discouraging little Hindu at school.

Bad method of mng. Sw. Native Fund - concentrating
it on 2 schools.

- Buying own books.

Swadesh 2/- term or 4/- p a

umhojo – trail in long grass, + ekhungwini, long grass

lukala – dog scents a person

lulo – lukiyo.

a dog scents a person lu'ó lo nose.

Cannot get a detld statement of money in the Natal Fund is spent.

Receipts of ib

Teaching – depends Govt support

11/00/30

[illegible] report to Govt that a policeman is gone out who had [illegible] eating meat – Sunday – Sunday [illegible] 10 [illegible] after I left – when I returned [illegible] places, there was [illegible] I [illegible] girl [illegible] eaten [illegible] yesterday & left bones everywhere.

Mbonti

Mondaqa = [illegible]

Sabayo = Mpengu

Mpondo

Mutilation:
Part of Leaf Missing
Text Loss?

[illegible]

[illegible] akukdwa sicogo, kukolwa inkhitiyo, kupela. Keticogo [illegible] tebo tokucogo, tuyacedyisa ucogwenu kuts. ngel. [illegible] sebele. Kants. [illegible] uyacoganye, uyacoga mehda.
(Gress is not religs spirit, some just does [illegible] relig. or morality [illegible].)

—

[illegible] Eur. who had sitoponwane + who ever stde from his fields went mad therefore, Hal had to be sent for:

—

Relign. Mohn pd. "went to school here his funeral + tdd method I must respect my F + my M [illegible] my days may be long upon / earth.

Mutilation:
Part of Leaf Missing
Text Loss?

[illegible] peya

eba

[illegible] lifunto lehlanu

Joyana, lupondo lwentaba

Bantwana bapetsa indlebo yabomama.

emafa

Siyajonga [illegible] ngale.

enkomo kagazi [illegible]

kwa

Siyajonga ~~[illegible]~~ kwenkulweni labantulu, kodwa

Sayajonga sodwa, ngoba yena, Inkosi, uyapakama

yedwa, konke kapanzi lupiko lwake

ona we must eat my chiefs, only, dwelling, & don't

eat on [illegible]

umlangwende

Case ~~not~~ judged at Ikeji

Inkomo enyoke

umcitsa emasala

Beast for lob. goes from Ikeji to Neumeandi Station

Hayoba carried a beast from Hlalwayela, a Ka

chief. Tage to look at / anim. Upon, [illegible]

sentenced & he refused [illegible].

Hayoba was put out [illegible] [illegible]

Neumandi was to pay a beast to Hlalwayela

for medicine, & his [illegible] Hlali forwarded

the beast.

umsundu - glowam

12/10/35 17

(1) Posts of bombelu.
Q " of commons.

(2) Examine case. How many cases go from Em Cat to Ho. & vice versa

(3) Enquire many cases of landlords elected by to or return pers by service electors.
If empty huts exist no power to Newcomes.

Dungsa bantwanenkosi

Must come out when I moon is full, kwinsa labantwana so that they will klangasa lisi I om, ni ni 5 this lies out when moon is one, iyongala (Lo Tat.)

umuzungati = love med... to wash wh

10

Tat goes to l hills on Qus instructns & cut

bits [illegible] l fight [illegible] much. Idak

[illegible] l [illegible] l bitterness only in l

[illegible] l [illegible] l side. hang

on [illegible] known for l cross,

[illegible] [illegible] model.

[illegible] [illegible] sign & death of states.

fight excited w l bitterly & bow for l dr. Pt on l white beads

[illegible] can come into l language

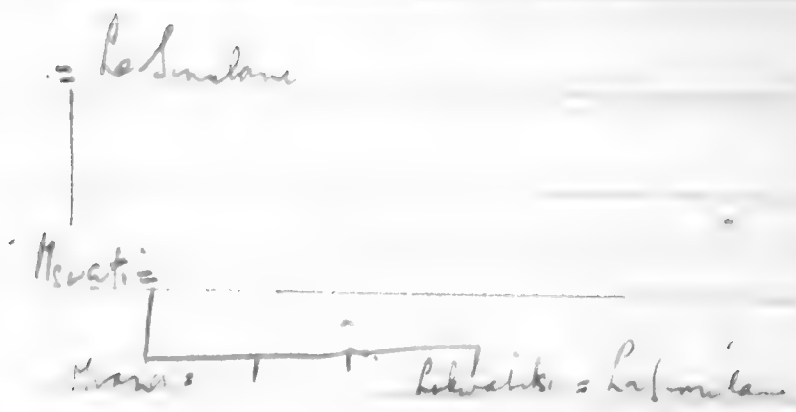
Umsebenzi welcome, to take only 2 11 pieces of mtr

to [illegible] no. of masses. they must not be omitted.

Then cut a circle rd l centre of each bit piece [illegible]

rd. Tie l strong

Zugelwane - tally of land.



Lekwaiti

Lekwaiti's son, Mevati. Helena has ~~[illegible]~~ [illegible] Bongelulu child, a son of Le Sueur's. Then, since she belonged to Lek. of his Gd M she wants to have been / dem, but / Gd M / Lekwaiti. Velekati. M. of Lek. Lek. was + Mevati, Lekwaiti gave to Lek. a gd, he [illegible] - said the was a big / hus. He bore Mdyageka, Mzana dis on his death / Lek. disputed w / Gd M + it was decided that Mdy. should [illegible] / Mzana / Lek but Lek Helena should be his wife, Mdy afr all / affairs, always asked for his advice, acting as intermediary in all / affairs of Mdy. + on / later death, chosen / heir for Mdy. He, Hel., appeared fd in a medley of [illegible], + whereas Bonkulwane cant eat w Mdy. they can w him.

Indl

Land: If a [illegible] to a [illegible] given land, [illegible] [illegible] [illegible]

cwayelele - Ukusonga - in talking of a person who was ill & is slowly recovering.

Q. Ngicwayelele, ngisa pila ngi ngi well.

Yes, like ngisatanta, ngisacwayelele

[illegible] to detach if then I die it returns the well hand to God another for herself.

Woman can be given kindly then taken - eg [illegible] given kindly to Sobiliqa, when our M. was ill. Then we have plenty of fowls [illegible] a woman should be treated with [illegible] way of when the wife declares that the much belongs a B. [illegible] Even the old [illegible] agreed. But the land & the cattle go to her kids & to Dwell since the land was given to her M. now dead.

Q. [illegible] 14/- [illegible] 1/-

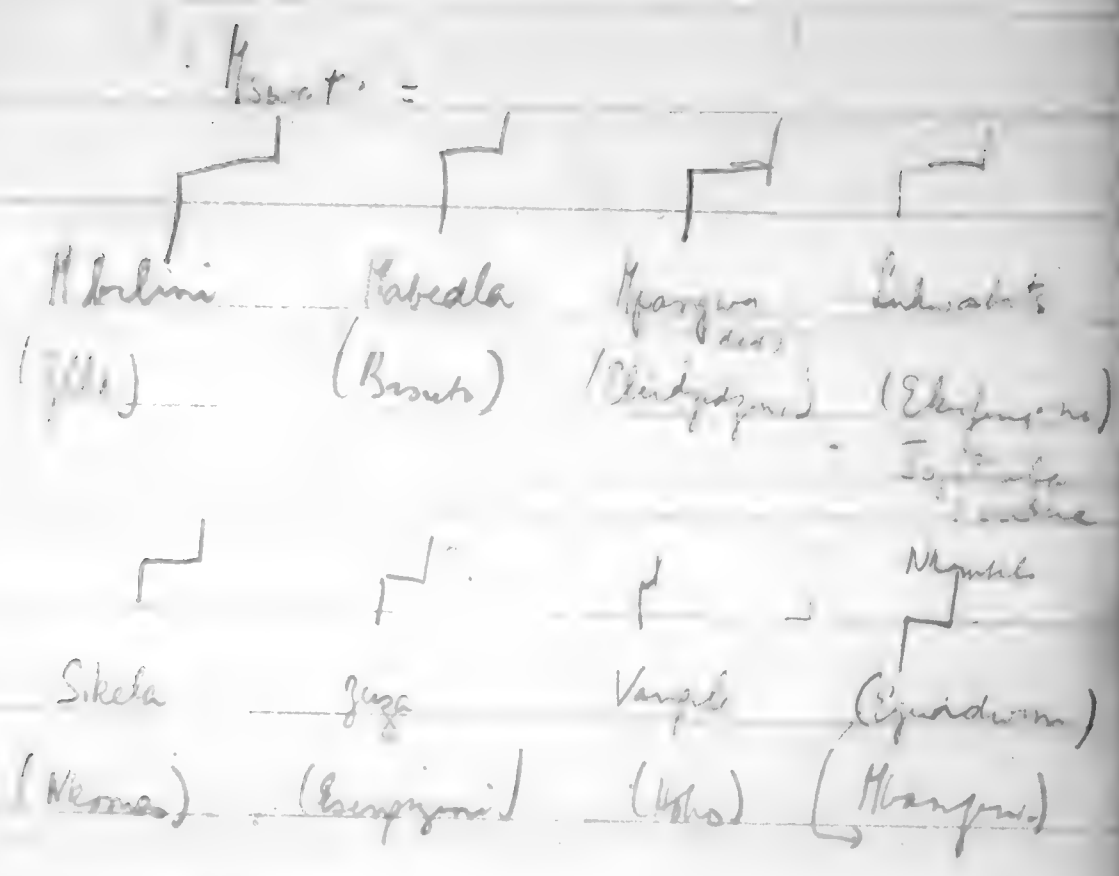
[illegible]

[illegible]

[illegible]

[illegible]

[illegible]



[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

13/10/30

What happens to Olfred's widow?

Where is Olf buried

In Lamm to bypass spent Willdot's grave

13/10/35
Helena Nkosi

23

[illegible] I [illegible] safe even if [illegible] [illegible]
[illegible] trot [illegible].

[illegible] [illegible] Hel [illegible] [illegible] was [illegible]
[illegible].

[illegible] [illegible] [illegible]. [illegible] [illegible] [illegible], [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] a girl, [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
they can [illegible] sons.

Not to dream

Dali

[illegible]

[illegible]

Yesterday I the [illegible] [illegible] [illegible] [illegible] [illegible] [illegible],
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible]

[illegible]

[illegible]

As a punishment an [illegible]
[illegible] property. If it happened
[illegible]
[illegible]
[illegible] Prussia, [illegible] people.
[illegible]
[illegible]
[illegible]

[illegible] ; [illegible] life etc. [illegible]
[illegible] will be [illegible] by 1 and
if adults killed 1 kg. bread,
does [illegible]

---

if a [illegible] in an entire area, can [illegible] the
[illegible] people, [illegible]
[illegible] can't [illegible] get [illegible] is [illegible] for them
. he can't ask 1 Ch. [illegible] whole area is starving. [illegible]
[illegible] - 0 cases known of [illegible] has not been
done. it goes to 1 Ch. in [illegible] [illegible] he is
[illegible] 1 [illegible] day by 2 Chs
[illegible] people [illegible], people will be [illegible], but
[illegible] [illegible] [illegible] [illegible]
[illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

1st reply. to Ch 1. If the donation is a case 26
of 1 Ch in also takes away per

If the case goes first to 1 in No 2
of it is a causing force, 2 Chs. are
[illegible] the [illegible] pay 1 fine.
[illegible] if it could to Ch I to
[illegible]. Today not [illegible] of famine
[illegible] Chs. but [illegible] to 1 Kings & [illegible]
[illegible] people

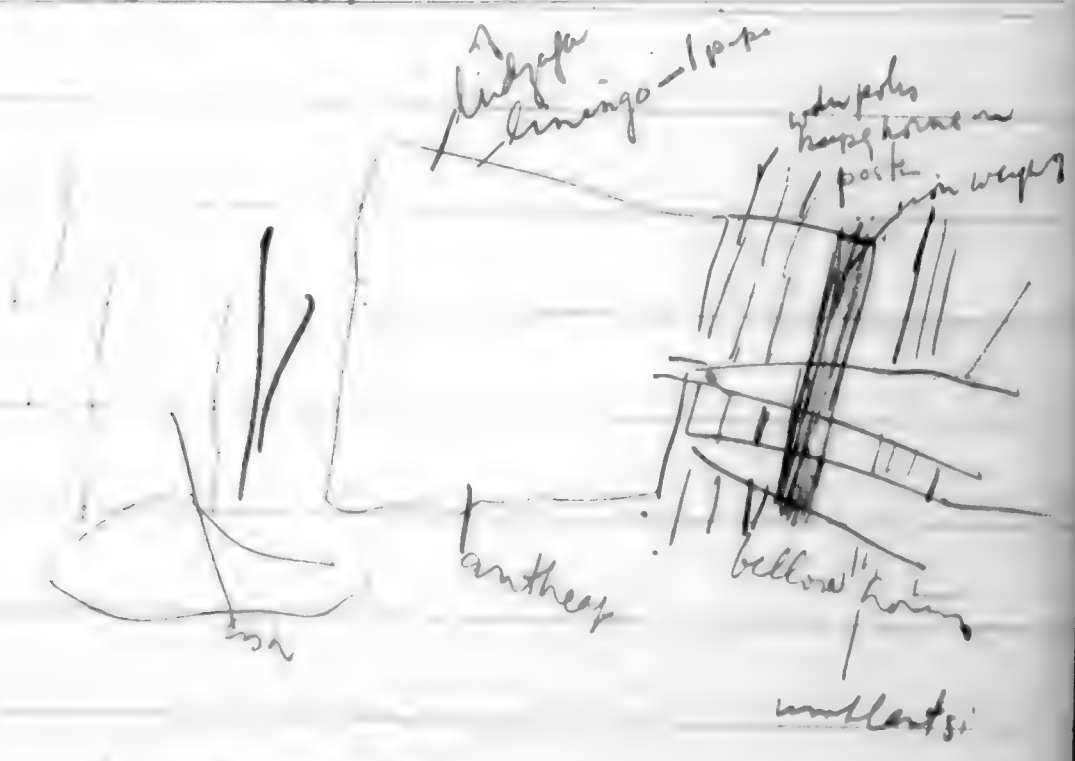
If the treats their body will go & say she
[illegible], now a little tired, he will go
[illegible] to I & explain to him. II will ask
I if [illegible] is present, & I will say
[illegible]. If [illegible] II. & will [illegible]
[illegible] stay [illegible] if I wants [illegible]
for [illegible] [illegible] I & [illegible]
[illegible] quarelled
[illegible] crops

II gives it to [illegible] to be studied to I, who then gives to [illegible].

The charge of absence I puts [illegible] on charge of [illegible] [illegible] [illegible]

Image 11

Looking down hut.



then a mallet of wood beats it into shape on a flat stone, puts it back.

Finally polishes off next day, on a small piece of wood on a stake

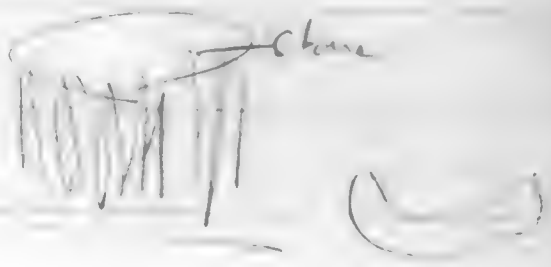
Takes 5 – 10 p day, 2/6 – 10/- one to size, imakula 4 p day.

Kepole made from umangandlala tree to hold them of too hot

But not only for mpiki but others, etc

(Pisela – pots, etc on 1 shaft.)

mlalati ukulola –



Hot stone

r unable arrange afap: words ready to
incorto uyazangena - ukuba kuhle
ncenela

libalo - ukubalqa, to throw earth on
road, ie plaster it w mud
I to know it or I have when w
house, - perhaps put w too
much & it makes bumps - a lump
is libalo

Libalo - umuti wokusi.

| ukulimpela - leave for ploughing

? ~~get~~ umuti w ukusi, can it be
Oh I think I will like as far
as I can see.
What - I offer the miracle
[illegible] people.
Tung it's lost, will I give his swans,
& auth

When 10 is perplex for - siyazuma, for
[illegible] I give
Emtengweni, Elangeni
Princess of Lord of a D. of Lucas
do / [illegible], I do dare know - huts & [illegible]
mud walls

belong to township unknown

If a satisfied to a bill he is fined according to the value of goods burnt. All I fines go to Government.

If I refuse to pay, I am taken up.

In case of stabbing a person all health, satisfaction, medical expenses, there is no choice, just a fine.

If A stays in T_0, & it is judged by I that it is [illegible] they don't get on, I will send him name from I to the money-t_1.

Poka 15/10/35

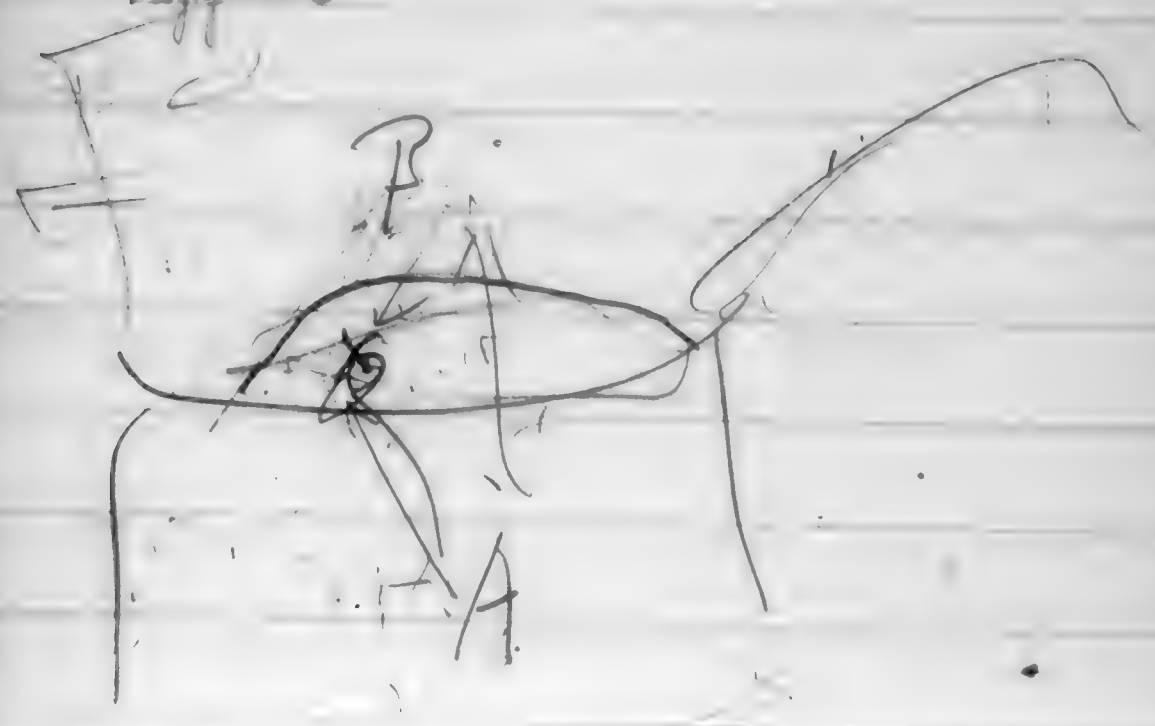
Inhlungwenyembe - free, inhlungu - pain
nyembe - malicious

Bonk ya - Hlokotwa Ndwandwe I indeni.

pseudo - tear off leaves & leaves / stand

emanyembula - pers. ch. & wrist. ch.

sugagodana



Kalanga - Yet. rogane pondwana

mesalela

mongaba, mong. lomuble - for Ingwane

Kalanga Hope → Kala → Ingwane →

Lowa → Tumeza → Tshuga

in times of Hawoti

Hopes Kalanga ← Hadulane ← Yekelulane ←

Hondjela - Swanka, Lubilela, Lesibe

for Lee

[illegible]

kudlutela - [illegible]

godia - ketangana

kunguta

[illegible]

? [illegible] - talk [illegible]

[illegible]

[illegible] - kanya [illegible]

[illegible] - [illegible]

[illegible] - [illegible]

[illegible] - [illegible]

kudlutela - kugafa.

[illegible]

Wife of Himo of Mfuto?

17/10/30

Kindly.

Wife of Luxoxo. He died [illegible] she was still [illegible] morning [illegible], her son died. So she [illegible] as well. The cause [illegible] not [illegible] the [illegible]. Kept for a [illegible] only on [illegible] [illegible]. The [illegible] of the [illegible] old [illegible] was not [illegible] [illegible] [illegible] of her son. They were [illegible] [illegible] [illegible]

wyampeya, wyafukuta

lesdwaba swahlutuka – I hair comes off

Notes

cases of Ems who have taken not girls &
yet when these girls proved unfaithful, these Ems
[illegible] H. of these girls, says that
[illegible] with them. [illegible] of [illegible]

—

necessitate

[illegible]

? Tudoma called at Jonkode, generally [illegible]
of future [illegible]. Kamil, [illegible]
[illegible]

[illegible] [illegible] [illegible]
[illegible]
[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

Early Swaziland

Issued at Elulo gone Nzambana, kutkrigisa
ugubode - ugula - umu, ubuli kwakwelwe
gula e dance. ugitsa na palutsewe letwonwale
sidwala to ndlela ne l. v soy ngengakonda.
Ube odza utungwe sibane" "Ngetungwa bati
besifale esaingwenu, letintoni. tyagitsa
lengwe. Ngetsela umutwati wamu kawupile endlini
(± 2yrs ago 1 ½ death)
Phasuku kawupile P. H. Dude kangumlenze
kangifile
lempi'ene, sengyagiya natint. kangifile emakwami.
ndlela ugitwa
And if I have driven away them they want
to come here. Besebahlisa nkosi emgalene.
Sakagulwa, I can't eat this, my girls s.,
I eat only that he comes from any place ? - I
sd. Ama I nunula sidwala, ? re all dress up.

[illegible]

[illegible]

[illegible]) 2 [illegible] for [illegible]
[illegible]

37

[illegible] — idlela [illegible]
[illegible]

[illegible] + [illegible] + [illegible]
all [illegible] + [illegible] (emotions) [illegible]
[illegible]
[illegible]
[illegible]
a [illegible], [illegible] [illegible], [illegible]
[illegible]

Lotataya

Wa } [illegible], [illegible], umguma, umsukatsa - [illegible]
Hedo } [illegible] (ukhlanga - [illegible])

[illegible] - [illegible]

umhlahla - thedpa tamtl.

umzwelpis: -

Lt. – to remember | ded.

Tupaia Belangeri, Baka Hinkone, inmate of Hyp.

→ Short Bunge remarks

Tupaia ineunda, compound ellipsoid
chamber, – med given hints as Edle to sleep –.
Tupaia ingrambe strange Mona, bit of Edl
fo 1st – [illegible] complete [illegible]
a small nestle Cattle & in part
[illegible] space left [illegible] unaided
[illegible] Trees.

Hard Thus Chinese, upto-date have established
[illegible] ownership to Thunfoje
(Le Tatoge, Kage, Matangende & carcass).

Vulcanis cashmeria

Caves: Emanda have [illegible] on 1 foot, stillness of 1
[illegible]

ukwendlala = lay down, spread out

Then st down beside [illegible]

Then be w̄ own cattle in front

& when they come back they tota, if a stranger

[illegible] [illegible], cit hyl [illegible] of the

(kraal) goes to tota alone he's boyadar they

have to pay, pay [illegible] cit

more, if fine goes to Dinat. Although that

they have pd for him, they didn't understd,

forgot them.

Then come to Edl. + kill death.

1 wh does endlalela = that of Kg

a Lehlangitsa taken from 1 [illegible], 1st +

eaten quickly — Tilang, in hut

) fuga. remaining [illegible] elegabo

2nd Lucas [illegible] from Dinabant,

1st [illegible] [illegible] — 1 [illegible]

from 1 [illegible] they should take from 1

[illegible] [illegible] [illegible]

leave

All testing / known. in / c. & shell

/ Creams is all cooked.

Cooked cheesecake.

Kathy. baleka, but if / is lati he is

forced.

No / can stab / grid kind out / p.

in can any treat be brought near from

an outside world. ingenious lukos-

like hyperpodes.

Congas / tg: Libretto evaluations

mysteriousness. knowledge of part — / g. d, they

can't pass.

If / Drill - mysteriousness for / aesthetic

/ do / not to play / literature.

stem / to / pupils / and. - 1st, 2

luscious 2 and luscious Bohr input

consciousness.

Ilanga lika kutsonguka - to sun well risen

Ivory Kicks I lesalwa.

I tusk for stick who goes I Elu, - I Kg.

I Ngwenyana - the entanga pelwe, tiku I entanga

spear blade

Pemba - to get I lutunga - picked by I blowed

by I middling I lutunga - as most angels -

Kwa umesua

umte

T. Ken.

I sun set, & I wind, a cool evening blew lightly

that I large pom-pom I sticks slowly

& turned, & [illegible] stood I pole.

In I ch. Kwa, let [illegible]. It large [illegible]

Ingoba Nkosi - of Elizabethville Pampumuna Nkosi

18/10/35

Lekele

Umfahla - tree for Handle : uyaena means.

Lufala - wire

intsana kutsanda tkala

For snake

Roots of Lukakana white pepper, Lidlebembela leaves

umbengumasibuli roots (takes 300 at a time)

~~[illegible]~~ ~~[illegible]~~ roots + sidwe roots ~~[illegible]~~ ~~[illegible]~~ ostlapen leaves

~~[illegible]~~ ~~[illegible]~~ leaves

Lukalakana ~~[illegible]~~ leaves

Mgala Jwebu - War. Nolamla.

[illegible]

[illegible] Dwa fol on Mfatsa

being sent to the Mjatsa, Basuto, went to go w the Europ
in time of Hlangani, Mashila Kg of Mjatsa, had
Sekukuniland

He called him, Indlosa lempi umbenge
(being ahead) surnamed when I came, bulala
ndlovu, wanga-a emabuti kalowa
pamo, ehlanga sken + took out the
freeing + it runs 3 legged any (elbows
) take Inkomo a osa, nyobenga
+ it is taken to the meds + rubbed any him
sonila emp, dis holds up a piece of meat +
say the gipe coming + eat it Thin the
wing is pumped out santana + doesn't
dry that out at home, lets fall well
+ the snow goes land the Kg calls dis to fulamela w the
whole the imp is at war mions
Wahod at Hl. k. Enkanna + fulamela
Embelebeni, his place like Egypt

When I my retinue / cattle of / enemy, ▼
wished to know that / – had rebel ▼
he went to punish them at Hlubane. Zululand
Then I went in chosen speakable to / subjects of / King ▼
then / rest. Then when they all came in
he + died them –

siddwane baca lapahla-lakhanto

~~tsaqa~~ besdulane nakenkosi ingena nale,
for quantities
– bago komvalo

+ dyoqa + ma lap a at fum kwenqa + ione
all from pro) w fat cattle tins.

lower property

emahlungu

" from / laqing e betulad as well, not / same
as war meds No cafe – for petty

Sulane Capa amisiti ar + Ing. some days.

Wives at home must not work much, dyelela
tidyoqa + put flour on / body / hidden ear /
sub / wives prepared / for marriage

Kwenda Kampi ekudemandla kuba 80 fa
adzinwa kwadodza

Kwa Kalyepatela kampi

When imp. ekwend kwe kwa the ha.
killed they go to Kwabel & Ti. a each
gets a can change, & takes. mswane ato
& bahlula ekwa pagelwa & tata impno a
nc it w/ soot & they eat his. Thosewho
haven't killed don't eat it.

Cond / Indl. & Lyf. ct. don't go to Qcondol
nkwenu Cond kwi ent / gacty / gwi wen
t.t. leads to shows they e a mourning
/ [illegible] / mkepela kemp. at
sunset. on day ten months, w Kpo mda.
~~Akwa~~ of everyd., etc.

Sidwa 1st, Undleka → Mswati → Wahamda →
Mbanjwa – Mjalo
Ukaming Ndugwa.

Edwards.

[illegible] Edwards near Pet Retief, where they [illegible] came from Zululand.

[illegible] they had been already in Zululand [illegible]

[illegible] heard that Gordon had made [illegible] in Human language, [illegible] Gordon received an advance gd.

[illegible]

[illegible] at the time of Cetywayo's return [illegible] ploughing [illegible] meaning to go through so that they could find food along the road. No sympathies re food - just meaning [illegible] the other the enemy [illegible]

Matanda halesitja women, (?) [illegible] - [illegible] come, & the enemy [illegible] & they did unknown his definite purpose

[illegible] I drift gets out to I drift
gets of I energy.
All leaves get used the they carry for
[illegible] get [illegible] from [illegible] in
case they [illegible] a [illegible] or [illegible]

[illegible]
I [illegible] [illegible] Medo - [illegible], [illegible] each
[illegible] [illegible], [illegible] [illegible] [illegible] X
in [illegible] city.
[illegible] [illegible] of day + mad + [illegible] to
drunkenness + I use mds first to make it
[illegible] properly, and upon it have I
[illegible] + [illegible] [illegible] + [illegible] [illegible]
[illegible] a sure - + u ~ not sure.
Re Medo [illegible] - [illegible] [illegible] [illegible]
but I meds + diff [illegible] of ordinary [illegible]

[illegible] the [illegible] by the [illegible] old [illegible] who [illegible]

Wa Hamule – Chayche of the Thonga.

Hlavi

(3) Bosutsi –

(4) Mahangwayane – Basuto

Hlavi – (5) Lukhaly

Hswai (4) Lenk

(5) Ngoko

Bosutsi – [illegible] the water will be afraid of the [illegible] remain in place and keep themselves to general protection.

True – [illegible] [illegible] shows in [illegible] [illegible] [illegible] [illegible] of the speed wd.

Hlavi [illegible] to [illegible] [illegible] [illegible] [illegible]; let the [illegible] be can't eat heat wind (blight – [illegible]) [illegible]

Lion has it and it. Then gives [illegible] light to give the appearance of a head.

ugogotonga = ② kutonga umbitwa, to stu

② kutonga bear harmless, or other
un-laws. Umbondo, I wom, gift. May
give him food, or other things

[illegible] on [illegible] [illegible] [illegible] a tree of peace. [illegible] [illegible]
[illegible] ② [illegible] ② [illegible] ② [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] Go Hlom. In [illegible] time [illegible]
Hlomo Loxoxa they called Mj to tobacco [illegible]
he did I umtonga. No Inc. song
Tungeta taged tobacco they wed r. mend, dra
[illegible] after. Bracing not [illegible] sidlodlo
No cases. people gone.
Before I letato kuko lukulela umbosi, I 99
[illegible] wakes [illegible] sango
ex. Hwanjeni wacomana Titlolyodjela (Indl.) na Mt Jindi
(Indl), schonca sunya, Mlfondi seathe,
old drawn I st blind Bancela, r I tey agreed +
Hadoholos Silwetjana son I honour
He gave I umpi in return for 1 'live' r protecti
r cattle - r I people and letolumbu tipalungel
tya tsenga umblaba

Majaji is cattle & property, some grievous slaves to / Royal family & some to / Boers.

Ebegen - tinkomo -

Besides celebrating circumcision - no umbenge for umbenga. (Nyatela - payment of cattle)

Tgele of Ehudzidzeni & Balondolozi in Tinakomo under ~~Hatsapeni Habulo,~~ Hlovana Fakudze & Sandlane Jim deti of Hswati, Lafdze / Indl. / Basuto under Hatela deputed.

Ingatisa

Hobo mo' under Hlubifeni to Masiwela & the Basutos gave way before them. When they were already far in / country, received a blessing from a Emb. ~~for~~ / Bas and gets tog. Then when all tog a Bas Q. would then say - ~~[illegible]~~ ku L. L. Ngatentapelinwa gumi bandlule tyatobola a then a cow son in front of / Swazi

- fell down dead before them & when they
[illegible] & saw it, they fell down inside. And
the ship absolutely destroyed on landing
[illegible]

~~[illegible]~~ The Prisoners
[illegible] escaped Entirely.

During the war, Kwati, regin the Frigate [illegible]
[illegible] in death the tindana came, and
[illegible] the ship & something had been
[illegible] [illegible], & there was no [illegible]
[illegible] [illegible] that they should be
defeated

[illegible] the [illegible] Kwaku Gyan (Gold Coast) came & [illegible]
[illegible] they didn't [illegible] here ~~they~~ & the
[illegible] were ~~the~~ [illegible] pushed by the [illegible] &
came [illegible] the K[illegible] tribe [illegible] people came
to a [illegible] [illegible] was expected
from his father & came upon a Man

& asked her for snuff, but she gave him tea. And she was pleased & said, "do that a kind." Then I enjoyed I Hazelton carry ~~saw~~ the hartshead ~~had~~ I Kg was dead & he told him

Front Yard Unkulunkulu we, smoking

[illegible] tobacco

Inqungane had - not eaten

schlange - branch & horns & mylamzemba

Hazelton - I Kgs not buried in

Smokers being Hottentots, & quite satisfying to Europeans

[illegible] & [illegible] & [illegible] ~~[illegible]~~ ~~[illegible]~~ ~~[illegible]~~ ~~[illegible]~~ which looks low habit, they

that for - don't give out for smoking

& [illegible] [illegible]. And all of I

Hazelton [illegible] & I Gibuts [illegible] I Kg [illegible]

the [illegible] [illegible] Umqungane [illegible]

Umqungane ← Pitti ← Umqungane ←

Sango Ndengwe ist canoe [illegible] when

X Kalongolwe ← Hapanga ← Uncamane ←
Lele ← Nduna –

Note: ——— Hoffmann

Umlomomnandi – ① Vomit – coba 1 bark
of this put on water then put your finger down
your throat. Grows at river – a big tree
② If a fox swallows, put a little under
your tongue
③ for love – coba & wash w it. Lay it on
Q.

———

Lulwane Lwenkomo dig roots & coba w cold water
for stomach, or if eshtani Hlofunas 1 st.

———

Ndlebe Lembula – ufakwa embuteni emakamba
for hufu

Inxoma – If a person dies w 'cobra', lay + rub over leyes. (Same as emahala)
Also same as prave.

Imbiata – med f. a horse, ailing then
big many roots of it + cobra, water
(bin root w black leaves.
leaves used for liquid

Likule – gas w mdlebembela

Umqozi – Boil / bark w water + wash /
eyes w it

Umkuna – dig / roots, boil w water
a catcha
use w Sicalaba root

Kudlutjafa Pt - for l'intesta of a small child
ngli buki
Hasane et

Magnqu - et, igesiwa ngawo ukulalela
umuntu

Kudonqa - cabela u ti ukuma pezu
ulwa nkungu

Umtshelova, if person ~~fallen~~
sick, makhwane - sickness of beer
Dig out & bury u'l'hlalatela
of Tfwala.

Umdi l'ili, [illegible] vomit u
ili

Tx / ndebhlha is unsudane leaves coli tog.

Sikongqenengqu dig wolo, etha sela buga nmanti, seja pow u ub iatsa kwonda + cutsekelwhen pain elucele - mede / buttocks.

Umtelembe - blanket u ti wolo when baka, ilubaleka name used by dos

Umbobolobolo - if a person has edi u much bu ceuseka uyajonta uyadiza sti + bu uyabobola.

Gobo [illegible] of ~~co~~ under [illegible] dorsal [illegible]
in calf.

take it + cook + [illegible].

Ompu ligoqo tsq u lufu [illegible].

Umdlangi-lofana – basela lutulu
basa etalini a kuwo it in

its
Sungamanguli tsq u lufu

Magwaqi – fundea, [illegible]
[illegible]

Umdlafitu – used in making
spokaine, kim [illegible]

Pabozi its for lips

Lukhalakhe leaf
do. " for eyes.

Rts of wild vegetable for newborn
child - catsela + rats, etc

Umgwalomuka - rts, when
they say umendlopa, - blood from
ears swellings.

Inkomiyane - rts + catsela when pain
elukahleni

Indodemnyama - rts catsela
when cross made - lips

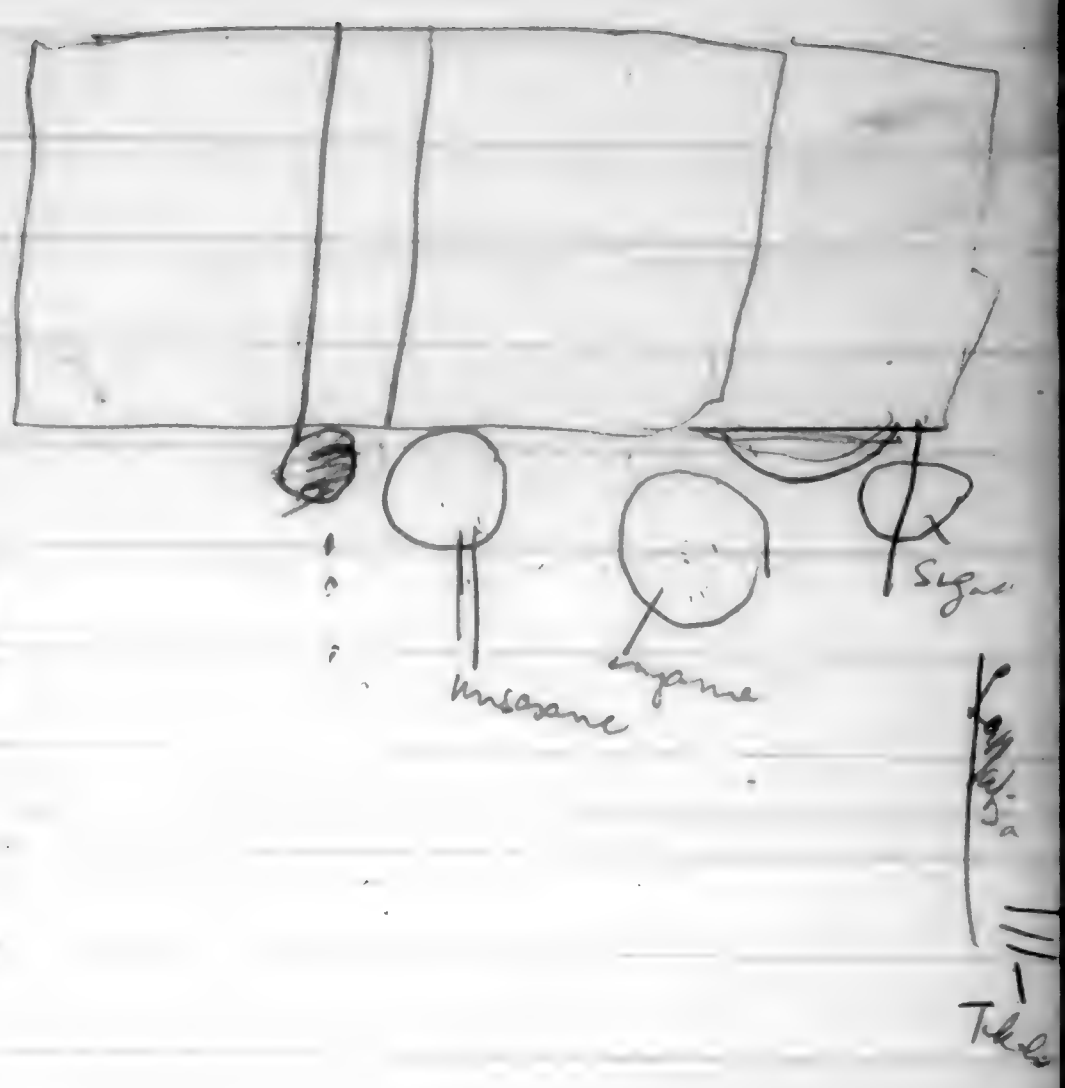
Umuwudwinka - ndō, vomit, if much
been made v.

Insangu - for worse when the 'pepper'
~ ccw
Leaves top v treacle & notice.

20/10/35

Left at 'cattle' returned. No ammi had been
allowed to go from Kob. to IN :: I P.V. I was away
& sometimes was E. Const fever in Idgh.t
I stoff felt that he, acted almost in his
sans his permission I felt warmly annoyed
cert Emm had requested plan - Ko' all
for people wanted to do in to time & that it
the stoff and I cattle had done to end.

in I end an anon. from that dysteriwas
bit & killed.
At 11.40 I been returned Guest.
Fine m & Sing Dia Ch & simultaneously
I had [illegible] I dec. I sing in the
being
I people relative they died & present, it is
this call to I people & connected w hip
events, assocd w I memories of 'me',
death etc. Spaces I not as sacred.
They I more common, & differ w each Kg
but this song is I for all times all
people. It's ~~not a specific~~
~~the Kg assembl~~ I sad song of farewell
& yet of recognition of their own existence.
They then go talk & drink & smoke I fling in
a early before sunrise 3 cattle were killed
at last [illegible] Kingdom
& to I other K. K. – old first el



cattle sent. Until the cattle divided, the kraal on the sacred ingqina.

People enjoy the song: 'Uskwati lemvula, 'mawala ovukile' 'they bring rain' -

Sitfa of beer put into kraal by Lamahobia behind the Ingonga. This will be drunk by the old. Then a meat will be used tomorrow 21/10/35.

Today meat roasted & eaten & the hubhlangube dead on the K.B. Then a. m. & eaten by the Mahobia & others on the Ka B.

The Ingonga who was put on the K.a B. will be said stamboom, by some people & tomorrow bulls will eat the msasane which is eaten by boys & children & then finished must make their horns & tails - this they dont do at for the bullock or for the bab & also another ceremony

emagqeba

I medlot qgt t kno a by I spirit - ngumoya,
like God who sees everything
umveto yakhona - I me song, nobokoko nobokoko
There songs is not known of I Kgs alone, but
of I city, + this song is pushed forth to I
ut as maker of I song.
+ I me we forgo he who first started
I nation, he who
wadzabula umhleba

umhlobiso as far as I clothing is concerned -
the I same I clothing is probably -
going on.

gamukule = pukule

mcebe

21/10/35 63

= of Omnicorn, [illegible] for, in abstract - e.g. [illegible] home to fetch [illegible], O too far O of [illegible] lingake a umsasane - all parts of [illegible] stomach

Tot Tom

[illegible] - [illegible] - [illegible]

[illegible] 1/- to pay tickets for [illegible] who is then [illegible] to eat [illegible] / [illegible], Emafanini - [illegible] of these [illegible]

Vor 1/- day [illegible] go out [illegible] inc., do it outside

1 regts [illegible] went overseas went voluntarily

So

Ematongwe Kafir organe. Tsuat's time, [illegible]

[illegible], Umgulo, Balondolozi [illegible] bettwet. + Hkadlela

from [illegible] - Hlubi

[illegible] / Shangaan [illegible] Hewet.

to help him ft Umgila who was too

w 1 Chief 1 Mzilas ran away, & then 1
Mawend

Pyongela Prince of Dlam. sent to Mzilas
to wait friends w him by Mbongeni.
S. of Makandela
Myoge D of Mswati.

Indunas nelwa imp.
Kampe Sikonde wa Mswati Lebakpa kemps.
Mabeda chief of Mswati
– Emakosi of, Impakes
20 to 30 cattle, + 1 Basutos had long horned cattle.
(Kano)

Ingata Bajeelane Babangumuye
Mang Kutabanga umuye Babang. ...
ujodla sungelanu Mabeda
kutsebula umsakanen lapa kits.
endlini / Mage kit.

Ntsi Rutenkosane
waya kwa Mzama Mzama Beauto
beja ka ngo(spy)ongo
Hodi.
Hapana kwakuwa kwawo
Kapelekeni che.

Ndwandwa B. aj Nswati dudoyter
konikalendwi ,, kewa mchange.

Mbwana

Mbangeni haddrably been greeted w. Bay.
Bo Pangwa effetse formed opposite to La Judge
Pangwa ifuya ucuke o upwando - mdny
Effetse dolin y Lindop wi, Jeu a ks

Tonk Tan: | meat is distributed acc to | customs in addition all | old people of | neighbourhood will come partake of a special part all is placed on a skin in | ck.

(1) When all | meat is over, | o. a boy

(2) jakie | yg children why no Q? (not of | place) a song, | indunas in | centre w | skin before them.

And they sing this song wemvelo,
Then | induna shouts 'Ulibele
emtabeni nje kuyadlwa silwenu.' + | people
respond Aj + dj. reverberating, vibrating
| earth w the beat of their feet +
edge w a loud Bayeki. then | voice +
warriors gaze, + ~~any~~ line is lengthened
+ the shouting of shakes of spears
of | Kg

22/10/26

(1) Words of Isong.
(2) Isong - accors of Isy
(3) Part of Qs.
(4) Kyo cafy of Tuk. 1,
(5) Pauque - ipafaya lentomo ngesendo.
(6) - of Princesses - Spes.

---

(1) entlalé
Tna zingati / sitwala mafoba
Swazdia zwe lonke
Ulam lonjalifa ngoma zemakosi

Ad. Look out

Qs dont pass in Isong, first look out of Kings & dan

Umpangwa fitfa + Lukwelili.

emangaka

[illegible]

[illegible] when they go out

1 [illegible]

[illegible]

[illegible]

Umgeseya – [illegible] in contest w. children

[illegible]

[illegible]

1 Individual [illegible]

Kalsa mountain

Mafunda Hill –

[illegible]

[illegible]

[illegible]

[illegible] Prince called + tried out I matter + then arrested I

M.

[illegible] because he was clever but [illegible] – [illegible] place [illegible] – [illegible] a [illegible]

[illegible]

[illegible] from them

Rs Bs: [illegible], Nzulezu [illegible]

[illegible]

Sabtfane – thou sinned [illegible]

[illegible]

[illegible] sinned

Wash on [illegible]

[illegible]

Hlobekana 15 a

Imnubulundwane – what face [illegible] poko

Imantfintfiwane – when I can's well

nemeta es[illegible] and [illegible] for [illegible]

but yesterday w. I reason

Inkosatana = umdum

! Kumnyama?

[illegible] - having food

~~[illegible]~~

[illegible] - cave

① [illegible] the [illegible] into [illegible]

← . bukula umuti - to ÷ [illegible]

[illegible]

kufila - to [illegible] a person

kukufa . kufufa

[illegible]

kwakunguduwa - [illegible]

[illegible]

kwakula : umuntu [illegible]

[illegible]

[illegible]

[illegible]

kwakunyama

kwakula infita [illegible]

[illegible]

duka - go to work

Hasili : [illegible]

[illegible] - Encephalitis [illegible]

[illegible] Umgazi still small

[illegible]

Said been 1 hour

Kanti

Encephalitis - meds for 1 child, mixed + burnt.

+ [illegible] 1 baby in [illegible], + 1 hour

[illegible] 1 child perhaps for 6 months [illegible] any

[illegible] + family [illegible] - at least [illegible]

[illegible] appears the child [illegible] +

hidden [illegible] [illegible] - the 1 Tikanda child

[illegible] [illegible] [illegible]

[illegible] CVA - spinal [illegible].

Myelomeningocele

Ken Unknown + bit [illegible] - [illegible]

[illegible]

23/10/25 73

Lomdeja
to
Hpatula.

Lattabolica - Lattgodzana

I dreamt comes then I another is not yet ripe,
reach. I [illegible] person can [illegible].
Umlandwana - every tooth true & traditional matters.
Ugqobela - upstairs tomorrow take knife,
umkulwane eugena. Gave laws.
Umsebenzi [illegible] is some upstairs, he is above
When he came down, memories not connected as I saw.
and eyes bad say stories. &c.
Lukelidlosi lelilulu
Ligqagazane lidlot. lelilulu lebaadat
Bonke lebesikat. lalidlosi ligqagazane
kwedwa lomyoka
[illegible] lesiulu - kwi F
Game - ikwane in Isiu, lbe ligqag

Galatia

Confessional – [illegible]

(1) Is it world.

(2) Do Christians effect profane matters?

Success

[illegible]

[illegible] to home

Umq - 2

Vang Sigado

Jokotela - kahulu [illegible]

ngatsaka [illegible]

Ndi

Xa ndi [illegible]. I wadi gwe a [illegible] p. umuntu
to l umendo. ako [illegible] t. drama sea

J

Lungile ina U. plea, ongini Hatab.

Sahlalo - [illegible]

Ya Q's troubled life on a farm., I

[illegible]

Umfazi ungeqile, kwenzisa umenze
s fundi [illegible] it is I hate farm. Ung
don't tell her fam but desta here. If
farmers [illegible] it is. If her farm,
[illegible] ngokuba umfazi
umuntu ogabile lekulo, bati angabuke
kubo [illegible] sovuka [illegible]
[illegible]

[illegible] kamba umuntu, efikile
[illegible] umpse. Besengafuna
ukuti sangapi, kodwa umuntu ongenelelo
[illegible] uyadlula
[illegible] umuntu [illegible]
[illegible] besengaziwanga kodwa
[illegible], [illegible] kwaba kutabi
wa [illegible] [illegible], utete namakamba
[illegible] abeyda [illegible] nabo (umdlali).
[illegible]

[illegible] kwede lidloti lelasola
[illegible] khaya.
Besengafuna ukukuluma kabayem
[illegible] umdlalekeli
[illegible]
[illegible] [illegible] [illegible]
kodwa [illegible] [illegible] kwa.
[illegible] [illegible] [illegible]

[illegible]

3 [illegible]

[illegible] tangent [illegible] take

[illegible] to the more precise speak, [illegible]

[illegible]

[illegible]

[illegible]

Unless

[illegible] – adopted by [illegible]
[illegible]

If a Q [illegible], they take a beaster
[illegible] bottle but [illegible] filled, but
they take a [illegible] from [illegible] place
to [illegible] [illegible], [illegible] when they
[illegible]

~~[illegible]~~ unknown [illegible] – [illegible]
[illegible] [illegible] place [illegible] if [illegible]
[illegible] [illegible] [illegible]
[illegible]

To [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] Q [illegible]

But if a Q does [illegible], [illegible]
[illegible]

Oct 20

~~9 / 5~~

~~12 / 11 / dead - Lofala~~

~~5 / 10 - Hbg alive~~

15 / 10

Born 1 Nov 12 / 2 5 13

Dec 16 - in Lofala

18 /.

14

79

Okehoro

Ndeze Nkosi vs Mkozini

~~Nwadz~~ 23 24/10/35

Born Nkala Tol

2 dead, 3 alive - 2 ♀ 1 ♂

---

5 babs - 5 peoples - medics

6.

1 Born

Hobshoba van Kee

↓

Siqunuse

↓

1 Born

title: Kudla Ukumeng

80

Mndunge, Sonskin Bonu
Mkosonye Nkundla Mavelitsweni

2 men in 1 area,

a 3d sent.

What is sihlava

Magic ✓

29/10/25

Solomon Gwebu

Dr. dat in thy mds now - smell thy hot stated.
Can we use to make an evildoer into a good place
from ally or at any, with more than a bat
the ident gibberish it - a clue to strange
and hopeless it may be - you make clear
[illegible] thy [illegible] in 2 directions
[illegible] ley [illegible] and [illegible], + [illegible]

the evil Eye'.

'I don't want to spoil myself by telling a lot of lies. Then there was a piece of lifted [illegible] Gypsies the Eng. speak so much about; Then there a hedgehog & put on 1 side.

Rem: Haggards called. Informed killed [illegible] intelligent. ∴ I was [illegible]

Qs from early childhd know that m. & they will leave their parents home & feel home. There is loss of an asset in some ways ∴ I s. m. & l. doesn't look after her people, but is 1 pt of 1 top who concentrate on their parents, whose M is 1 most p'ly person in his behalf. Strong family attachments.

in 1 case of a: devlpd fro' respostelitm, at 1 same time they: ~~[illegible]~~ benefits by 1 case of their sisters. In case of girls, emotnl attachmt

Prefer: Umfana uyawaka umuti, + bri wmn sikela umuna

Girls: 1 girl brings cattle to Ilobolo 1 wife of 1 boy. But Ilobolo needn't be given - it can be a promissory 1 1st ☙ offspring. ie a girl may be of no econ. advantage.

Strong emotnl attachmt to certain areas wherethey have spent early yrs.

Qns - why are they ○s.

① Qs don't travel and much.

② Percentge of Qs is not as great as that of men.

③ There is Qs who know a certn no. of roots + herbs medl value. But r. not recognised as their profession as they cant carry on their trade

I Qs do not consider it worth their while to spend
Ten minutes learning verbs, I o consider
I expenditure ultimately worth while.
If girl wants so much to learn verbs, in
pupil- will of possible agree, but they has
been trained & moulded in such a way as
to find domestic duties more
Qs do learn I trade, specially if the F'there
no say

I Umwandlung – for stability in o. stands.

Lilata – branch – blossoms

Umkehrbar – catkin

iesta limsongo – blossom, catkin

macata – for drift = makes a mouth, also as
a disinfectant!

Lugetz - re witchcraft

unfounded - ignorance

facile -

Dos

Lowedu takes meds, makes them make trouble, but

against blackmagic one?

It prey to witchcraft, of Swedish massacres

sometimes in Irish room - ~~[illegible]~~ it resembl. -

'Can be bewitch a person w his meds. in reply

to Why not only trust yr meds.

Hof. — — Lefkowe

Lugetz - witchcraft. ~~[illegible]~~ calls Irish people. Hofman

throws on red & turns away, snuff on Irish and

Irish guilty, sells abouts on ecam

~~[illegible]~~ H.t., but many - needed to kill

a -. Lets a beast, ch. meds may mends

chem it. Chief Irish murderers many will die ∴ of Irish

meds & others will become mad

Witchcraft

This was a case of a Sw. boy. a B.

Irish

Irish lovers bewitches his wife ∴ she is like his child

If a person is accused witchcraft. stigma may be

ngugisa + Inpa - galatfela

" folota - ukudla

" samvaiata - silondzo

Iumuka.

Bonamtisa - tal

sent away & can go to another district, where he will be accepted. If placed in that area O dare go there.

'It depends on ~~[illegible]~~ where you reside, 'ing under', or to which I refer will be called

Sikhava - small worm w black head used to lope people w it. Behaviour obedient, lives in hoped

I pass of exept w I send. life unknown by Qs, it is w tied some hitherto ~ most N. B.

30/10/35.

Umtonga Kay.

Magagula – now at Hlubi

Makodonga → Sombhlolo
↓
Mayoli →
↓
Dokolwaka → Hswati
↓
Malandela
↓
Madubane
↓
Umtonga

Used to be near Eskomlevi

Magagula, Hlombeni, Komtwako

Indlovu.

[Rlth. of Hlubi to son – offshoots yet stayed w her D, kept their gt wood – bubhlanga kahle, ∴ kinsis so much jealousy any wives.

31/10/26

Death of Malba.

Hermes takes off all ornaments, even 1 ~~[illegible]~~ – get over new skeleton. Go same ornaments to show they are not blistered.

Fled

~~[illegible]~~ – eaten, as if pricked or cut – 1 juice drops on gr. handkerchief burns to bring a new skin, based also on an antiseptic. If drops fall on a cow ear to turn ~~[illegible]~~ patches of hair white. If drop falls in eye go blind.

Ram – when all ready 1 cow killed. Thousands 1 moon was not present. Next day also not 1 cow. Made perfect – trouble: 1 tooth broke 1 horn was spoilt. 1 water was already prepared. Not did remote – make a new one outside 1

Jadlow.

~~K~~ Young A widow is a poor w. leave a small hole in her umbrella; if no-child or if still yg. it is completely closed.

A & the son/daughter wear 1 slopes either folded.

A & those H, F & B daughters wear slopes for 1 only either waist. If family dr, she takes whether H, M, B or S F, dies

1) Why do Hag. only know 1 meas.
2) How is it that many Hags. know it
3) Rudjiwa – what purpose?

~~kukuba~~ –

ungagulu – tempt

bba
umfumbe – game

2/10/35 89

Hadama

Kuhlanda likulu – if • dies – w dyl graves
ngl kuba, this is behind & rotused
& when I lima time comes, uhlanda lukulu
sesipumele this w may send ones to lima,

Dress

Umtongana – I tree from wh I penis covering is made.

Rs:

Ukugesa – if • dreams widows shd dark, at his
place – stand – sons & sweetpotatoes hut.
– step B

Lev – "a • w another sil. Bought each, step F • step sons.
Reach if • to Q – Q intercession – he can't do
anything but follow his lead.
If they go to a • of another site they leave I
house if him left here, refuse to his B's fire
here, &
Infidelity of widow punished by the lives being
all his cattle eaten up.

tremoketi, lieawe, lucalacala - o smai-

~~[illegible]~~

umyono - into locans ugalangane umyono

- umyono / spittle in a lamp lamp. — watia

ku goba ~~[illegible]~~ [.-sotusitfu - somxoxota]

kuxoxota - to deceive, or make a fool - Cile Superiori

the promised X ben + then doesn't give it.

? kugoba - to be in a good mood

dumusa - lift up a door.

litinda - qupa entile ugalà entfeni

uneke - ugagamukenje, + tells his sister -

will like this or her, sekà like a spay

Dre

All Vengeance meds. is going to be burnt - + then is made.

I wonder mother knows, remember that lastyr

skifos & put on this yrs col

Rain hat. - she mustn't use a broom ∴ there'll be no rain

for a yr

= Kan

Talking of Ps - chas about who, whether ugly or not, ∴ we

have listed Ps + dis: ∴ done voted mos / compare

other people who can. receive blood fr. in ug. ∴ first

allow his D. to go to another. Also / choose for / another

girl B. ∴ V. like / F's of 20, fig over a girl

centrally selected, 'There's no quicker like us. It

is / [illegible] of / as a [illegible] in yr. The [illegible], [illegible] 9

[illegible] / responsibility of, come + representing their sons.

Kan

24/11/35 91

never broke

But when a Eg dies, / gods also 1st struck
w a bolt. must they also be blended?

Maggots

Dream - I Maggots & I Eg go to a flowing sewer tog w I
rubs it. Eg have dug up, & Rose rubs the
wet thoroughly & then Eg returns, I water dripping
down, but they must not look back. When I
wakes all dirt & rubs finished. Eg
takes leave. & I does go to a still
stream & drinks up I rubs & prays them
at I bottom of. pool.

I Harry H. tells I rud by spirit sweetheart
left in his hut, but he doesn't know I
relig. of I rud. I wonder know about it.

Gwe Vang Ketu

Ndwandwe

Hafawana

Dont draw a bantustan :: hilesh / world / Kg.

Umtwana wesikoti, wesikulu

If the princess is = dto Belo. she is given some landly / Ndw. hd. but her child won't be / heir.

- The H. of / heir is chosen when Vang is already (watotekeli umlilo)

da] When is umtwana wesikoti - wengiswa -

Bayacela umlilo, nowenganmatu nje.

Iketwa sive, u

Vanga

Siganda Hetula, F. of Hen, /

ailotfolwanga Hen, but nowhe i ded.

Swe satikanana - all / Ndwandwe Hofiot.

F of Vang

Not even known to / F that his Ch is going.

Umgwedyzi 93

Otiño batyanela.

This boy has never been in Inkhlentela but they who helped will continue

* ~~Said~~ Doesn't comment Inkhlentela – to' he doesn't know.

[I will have the lafard esbayeni while my F is alive – ~~that~~ shows that I want to overthrow my F. Dung from life. I can sit on a mat or a sledge. Ngibomnpakamisa. You are a witch]

The two Umgwedyzi in his own will – single hut. Indlala. – Stays w. his boys. can come to I. main will, then his H. stays w. mommy. Hati same – Umgwane

Kumetwe Indlala nebonyoko, . v. stays w. a small K.

Umgwane – bateciser Bs say 'babe' to her.

+ he is get tea son → per 1 potato are
hots.

↑ mkulawato.
umagetu

Waves in rows w strength, and fight t
Umela lemagagaza – dirt dip
magagaza ⇒ embrat.
lulamuga
Smell smoke of huaga.
Rumofilow 1 waves
Emakwese p
comes in little by little till full
In 1 a.m. 1 ebb a 1 moon is growing
Mafuwaro watches 1 moon at home, + sees
that they return on time.

2/11/38

① In his case of an ordinary or very severe, as / has remarked.

② Con 1

③ Verlegen re 'Cond 1 pon toll substitute etc'.

4

1) Segregate / hers so that he wont favour, ~~—~~ 4 mentally nor than another, + can't have his personal opinions

2) ∴ they blompat meds. Smear Ch can't come into contact w dis, / des must always be purified

His reply.

Work dog for incapacity, w. commit of all concerned.

Grave of known helpers in murder for witchcraft murder offences.

5/11/35.

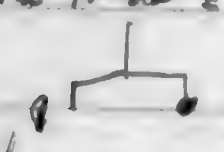
At Ed Enkungwini.

Ed all wives (6) of Hy at Ehle. meighbour tear in that.

He has his impakati at Ehlotjeni, Enkungwini. was started by his father & his F kept trf so is he doing so. Has F's old Etwani he allo to die. It - not law, but a moral duty to maintain of fam. vill.

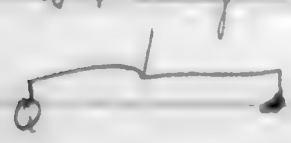
Hetha another vill at Pisamandla.

La Mkonde :

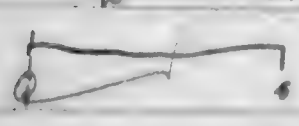


La Sumbane

La Mhlanga



La Kumalo



La Kumalo

6/11/35

Enguenguen

✓ Getting trees ready for anemo vetiveti. Ch has orders to prohibit all ploughing before the [illegible] respect & prestige of Ch among his folk is [illegible] sitting on a chair with pressure of Ch

Jeabi: I large [illegible] one on I dk gave a name of a [illegible], & 2nd I name of his to Bebe. The a beasts [illegible] I spread. His among stks next to I victim, but not killed itself.

Dances among the Gazos:

1. No bachelors or unmarried

2. Song for women of outland

" " for men.

Wonderful dancers, dress, ladies themselves.

The girls are noted among particular sib. — but they

have no dancing area to the Platz. Gomatule dress. No

dr for the Indl — this is just known as white.

Bahalaza — Hawe fwe
side of face.

— Gungungane Ndwandwe; the Ndwandwe are

Angld. or Sech.

The son appointed a Dlam. at Elwandle, then

came out the with the Kg. & Dlamini.

Vangaman Ha — sakahadlela.
from

Ffet was very Zulu Gd

= = Vh y commas permitted but not desired between Sp + F. S. chils

Xn qc pom 1 Chinese :: 1) they have no courage when they hear that snobbishness will entail better a life of pain. they run to Chinese pray.

2) they want to be the only wife,

Inga Endogamy.

Ukajutisa abanye = uyadjayela labanye

if u must be punished uyabolisa kwe

+ 1 O u done to you, encourage others

= Mabuzo

= Nkambule — Mdlule

Nkambule = Kalenge = Hlabuzo

Hlufa

Mabuzo

Mdlule — Mabuzo

Mdlule

Subidi

Q's fogo engungu - umbiti. o shem of umbiti
ne / tofo. They tshutshu to / bellitsp & beat it
a ebody bu / a ne to summon / Qeng / dwi not
the gofo Kiem hiem une. ne / Awe

Successor

Q • after daughter Epetane chosen a • engulu
son & calls a pewati fero & tells his uncles wives,

Gogo sweti. Kwengu.

but on his death, I learned after being his
choice back to his effective for his wife, as
a favorite & then an umbongo starts.

In asking Gogo o sikot. (Kwengisa) wives,
Gogo wins I seet.

Case of Hlabuzo & Nakongo — conflicting laws.

Siddoua - a chief, good person.

X Olga: Extreme Velsen who wants that I should take a report all, a beneficent deity those money is in large heaps overseas, an annual overflow.

1/- baptism, 5/- =, pay for its own funeral. ok is £1 a of poor buried in a death sans bangal clothes, tattiers, Xmas, dry & dotal.

Nwendwa wants to make clothes 10, if some I daily comes in & sits next to us in our Sunday clothes will know if is.

Mhau refused to have Xm, his' leader was his Sis, to Hola Xm school.

a Ine. 103

Sibongo Bam.

Inqwenyana kaDlamini.

1 ~~Mbombono~~ Lemazinga (kaBotaga) (kaBotaga)

2 Bamba Dludlu ubuya uyasiyekula

3 Silo lesimakala ambambo

4 simekala avu t umtilo

5 Sigodlo (sikal) umkonde entsangeni

6 singangama emakoni ngakangama kaMkambo

7 Lubabe lwembo lwengakato

8 ~~Lombabe~~ Lwangbabela situmbu kamye nemlende.

1. Soft teeth

2 bamba besengayekila (t dludlu-t nganovan lehneam)

3 silo si big notila

4 wh 1 red inside

tihlenga – islands

bonga – stw

[Uyafanana lenkosi fana kathlanti.

] Yam the snakes – from N.

the snakes / ~~bog~~ body of Lugo.

Sikonda kelinga when we spit E.

Sya puma kuya, sitcha kuya, umuzi

ukelinga mbiamo ke ukí. Nalatsa is

talpa ... ekaya N. (Uryah)

Luck ~~not~~ God ~~did~~ allow / ukuma to ~~control~~ boy /

sun. They'd just have stopped it from moving &

keep us working days & nights, & when they

saw we were starved, they'd wind it up

& give us a rest. I only hope that when

the whites do learn its secrets, the Govt &

not / foreigners will take it over.

ukwenyeta - to increase.

Why don't Jesus Christians have missions?
Why do Englishmen always pray & tell us of God -
I know its because they know this, day
world will die, & they want him
this to be their helper, to be their away (Myself)

Kgos of Dre. - Iwalii, got by curing on former
times. Never were Imoyo does cat

Thsongisi - tyapathlane, of a kill, & other, the
mate comes & cures therewith. Ithukuni.
It must be dried. - vinkoleti (med). Ugwa,
all otherwise not even die.
(Utsekwane - same effect; pul O.K.)

umbesmba
umbelabane (g/bees)

stomach ~~old~~ w hunger.
kotulala - qalile.

uzenkutjwe - how did you stumble.

ukumbelenga - kusitkenze
inkukulo - umstangalo

Incwambo - umiso wenkosi

Thapa

Lwe,
Umcale ~~u~~ lili umsunguli - umtabe ~~kwi~~ kwhen
u kill it. Thrown over on your kraal u cola.
Ingwe is dangerous but u and do proof.

Sondlane
Wala benzoin - tree, fruits ~~berries~~ of which. a fellow
sweet-water, ~~[illegible]~~, & drink beer lund -
used for pipes.
Sehlanga (like Hlaeko tree used occasionally)
Cut - Hazelu.

Mdlulu - came from a star other / Ngwelsi
& Ingwevuma.

Dont onti - w/ Filikazi. Bomedu / Gqa Jocq.
East

Nonwelisa —

Lifu anyangeni - / makes a / moon, sh never
change. Simple : it is so small.

Indosa - morning star, ~~wa~~ idonsa kusa.

Hfana wenyanga - evening star, or lodge be. lwenyanga.

Umstala - milky way

Ukwati - / wengstar ? Venus

Sibimela - Pleiades, plough tm

Ayi - Ahlop - formely of a cattle chased off by Ch
area, all / crops / became lofa lithlunkulu
of the Ch. Today the tales this kings w. hunt.

= Amitoto

If Q left two sons behind, bot. returns to 'bot 1 children – 1 breaks for 1 boy, + 2 for a Q. tukomo tekalobole, a tekutienga (kuzafumone) kantwana

If Q go to another ●, he, my 1st hus will have go direct to dama ask for fines enatoka (20!) whereas before and to 'trouble 1 bugali!)

If Q is driven away, keeps 1 enatoka + 1 children.

If Q is driven away, can only take 1 mat on wh. she lay, 1 mat remains behind, + her own blanket + pillow. All 1 kept bot. further higher than, all 1 only she wore etc belong to Senior, esp. sweetbeds. Hers is high land bundle (esp. demands of Q who asked for her in adopt.

In 1 fam. 1 sib. only.

Juba is become [illegible]

inkwakwe – 1 messenger who flies around

umincunyane – big eyes.

8/11/35.

Impot'ukwe: Take message, bhalela emnyango

[illegible] . . I will be back later, [illegible]

to be drunk after I ordered beer.

Just comes hlalela

umuntu ukhokela

14 Igqwa, ungu [illegible] . . . [illegible]

after each other

Lelinda wto petsa letuntlanyelo dio dlala

kwangele

Igqwa come at diff times, but I'll not start early in

la. m.

Wakaffa Kin

Ndabani a Zwane

Balen... Y.

Hat fantasoffa n Inklanta, Impatini Inkanta

La Hlumbe

Umuno

Queen sidudu of 2 pumpkins, for children + Kings

Break - 1 middle of work for leaf of 1 pumpkin & dividing

for large potatoes

D' attacks - dis w. emakukunuku - among from 1

sea, ∴ kea kukunuka a plants. Hoeing

been + kiow poured into a hole in 1 field to

make the grass grow. Apart from 1 mdumu, depth 1 ch

no other water in 1 field, but energy kept

1 field is being dug + cover 1 ch.

ukuncumbela - 1 dance; 1 kw.

umkundla - 1 (long); best dancer; 1 umkundla
ka 1 plea on foot 1 usangaq 1 c.k
other 1 c. > umlkd - umkundlana

ukeza - clap hands - dance gets up a group 1
order ukezani - clap hands.

Sikwa - gum vegs.
(umcanini - gum)
umqobaqoba
undzayi, sibadzi, mahala, imbuya
lejuja,

9/7/30

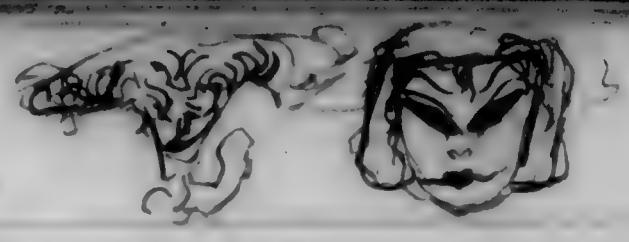
Dog
Dak.
4 trees 1) Habope, 2) Hakukumazele
2) umjilingane. 3) ufambo
To stop 1 wind

10/4/35

Dear

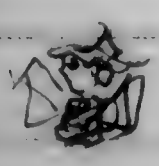
La Shiba died on 8/4 for a children. We were long.
People who wanted to valuables carried
spoken and goodbye & cried.
Interviews - Catholics, Greek Man
removed eyeblocks. Great sorrow, 'Umbu
lungaba', 'Konakeli bomuti'
8/4/35 Albert kept taken from hut - her
rats, blankets etc & food vessels. These
taken to where the coffin being prepared
for detail & coffin is being built
The women & scouts hills to look for a
suitable cave
Twas sunset all preparations ready, I H & I
takes her farewell
When it was all dark, I body leave.
& at dawn got to leave. I tundume

return from / tomed body is removed
till the / return of / bearers &
esteemed / med / worse or children also
of / Kg or / Troll, can partake of,
tho' they may drink beer. The persons
whispered & then shd be no noise.
10/2/25. / Tindana return; / words, the
/ 'butsi' & go daloma to cisa lubie,
or lume.
/ Kp reacts: Sho is fortune a (Kelma) tenth kg. In
fortune or more bad luck it seems
to have dogged him & his family, & his
wife will have resulted in / deborf /
tindana / Chr. His own fault.
~~The~~ Sigabolala links. Igabolaka
Sefe



sibakadza - 2/6

lihatsa, prostitute (lekaya, who received no money, kwadla yokwala, nkwadla today who receives money, lihatsa still used for — who is just promiscuous



yoni

nyela = donga - like take away food from a child

nyonyela - bara

Vanya's of real ente - little children only feel no sorrow & bad 'nothing' well: the vicus were chokedoff by a chief of ± 9, who was generally affected. Among 'wives really moral, other pictures showing of lists - 1st (lists of actions he follows day, today all) flows

ngidzabuke ngune

phwid

Love

Lathkamb. + Lakabatu

Boy makes love, takes (girl) by the hand & says when will ngana one, we must come all my nameist (dam of such such place. Then he will gather breast, & the says we pretended onge leave my breasts. Then if she loves him she'll call all girls of (dad) & they will go dressed in tudam

So the lion call the name of another lipata
so lover will be hidden, (then the girl will
be named) the other nyada bonga.
The girls go back, same thing happened today.
The next morning the lipata will call her. She will
come w a girl friend go into the lion. When
they go in, [illegible] sits on nyanga, the lion
sits at the back. Then the boy unfolds his
mat, the girl of the lion leave & the girl alone
feel v afraid; the boy says 'welcome' (crouch
by side). She wants his love only — ngidzabata
ngavo. Kodwa ngizo-ala
He undoes her clothing, & they sleep.
The parents of the girl don't know — or rather
not told — where the D has gone

8/1/25

! Do I wish I was a Corpse?

Indeed

Photo: No. 8 Barns & wife is given again, but I
Eyes: various & allotted I trigonometr, I anthrop spots
and I gdns of I Kg & I Qn for whom they plough etc.
The 8 themselves have no ploughs & so they change
from I Qns gdns to Kings w hor complete. The women
were far more energetic. Agriculturists in I Kingdom Burma &
Hb. Kan today, & were to come start self supptg.
Today entertained everybody I Gm who objects to
Kin dep. dg actually ankers & their big strength.

Scents

Name	Place	Season	Fruit
1) umnungwane	emhlatuzana	all	seeds, grinder sprinkle on sdwaba
2) umutwa	emhlangeni		mpatyane
+			sponge, mpatyane w umutwa
3) Sigcangca	"	"	" seeds.
			or 2 combined sepitly
4) Lubanze	ehlangeni	-	scrape / bark stem grind it.

Antombotsi, Inemoy / tree, but bow / piece is cut off its known as lubanze. Put in sdwaba.

5. uhuggala umsatane lucala - stem. leaves, isila itfemi.

6. Indoza - boil in the esquarna, use leaves, ~~[illegible]~~ gabad & isila

Lim, put it to dry & lim sla + lim tutuble

7. Insimbwane - creper, take roots, gabe stem green lim

when needed it - dry slice + put in y. sicila.

earth cold.

tutudla sidwaba

1. Encatsavane – tinkadla (sidalelemi galatlelo)

Hid

Sigedja - grass sengangeni, take s. dzindze saso

besenyagapelene (kutilapa), + mudane

enaceleba + tinkadla tencatsavane – If u look

do v. much pain u menstrual, ~~[illegible]~~ u

dlwa Tese meds + then u ~~[illegible]~~ spit some on yr hands &

rub ennatsangeni – fingers, lips u swallow (rest

8 1) Emagwane } emche yokusitutdla sidwaba. When ord.

2) inkengane } is still new, rub it w water & then

emag. poss etilem, take lines & gradually

mix a entiabeni (if only 1) a sl. bit

allow to dry & wunder, then u grind & sprinkle

entutudla. Then to shake out / coat comes

off, + it looks reaction of pts w umuti

A

Incobo - wooly sheep

(.) uwutwa lutfe kusala zona - salwaati, o ufuna (melanicila), lyhanhan

kutsatwalitfe fala ebotweni, bheca

nemunto lelitfe layavutwa, lemunto

uyapermanje.

umyuwba - sterile person

umangje wemunto - sterile person

119

9 Ntongoti - ilangana ye tinowa tine.

10 Ingelepo emfuleni, tabe seado wh ungen at ones,

Summones, eba them vet + gona + pasta

siedo + sidwaba, nsed t.i ebba can

fast mil in likuti

11 Umgopo + sela - nwen + atigargini ngal libhale nods, o + ebacda

tion t become wholesti + tsala sedo + siedo

12 ~~Ingelo~~

Sketch

Kwabe

Mbojane Dlamo = Mseti

Mhlanje | Umseka | Dlomini = Tana | Dlamo = Gweba | G

Matsejane | Mhlupheze

Umseka ran away.

Mamaway & sompane, Gweba, Mseti & girl killed

brought to serve for M. of Mnyele.

F of Mnyele died, M. B followed him from Betty

Matsejane – 3 sons – 1) Angela 2) Gabe 3) Malusa

Nyo of Umcane

Libra wa Nzwane

Bukwane

Kwaku

Sonyezane

Sompane

S Abuja

Inc

If I inc. takes place too early, I Habuja people
I called on to st it by sites similar in some
respects to Ilumo sites on I dist of an inbreed
If too late radical changes 1) black
cow for little inc. ceiling ox 2) kindly.
has no horns

13/11/35

1) Is a bachelor in another area given a plot? i.e. is
it only I wards who is betrothed who can get land.
2) Valeling of co-workers & corps.
2) Inewole & sp.

14/10/35

Ire Hanmuck - unsebenzi womuntu wonke
ontsetsenu kubeka elanga Wakh i sive, e work
out i time it will take to reach i butt pt, tree
i tree or i horizon

The E, that is where i sea is, e sometimes unfolding songs
to i Cuto say ~~[illegible]~~ 'to i Sea'.

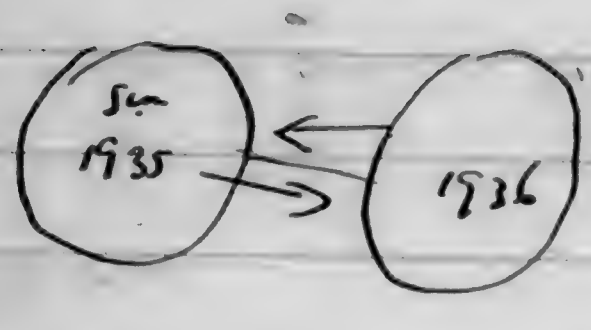
Sun seemed to be stationary for some days e that put
out his calculations

Hanko

No horns,

If no

kubanjwa lentuzi letetamponso kwendela
kuti: yona iyafohla lafpa ing sbaya
sesihlangene, ngoba unyaka soneile
sohlangene kungati: lentsifa yendela
kuti, ~~iyapuma~~ apume lenkosi



Otiri

catela

If it has horns it becomes old, cant get one.

Mngal

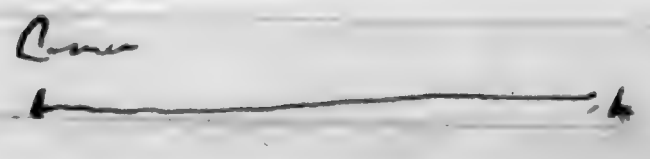
kwendelwa kuto apuma lapha kuhlangana kona, linkoma sinet impondo puma rapuvulele ~~natek~~ nasekuvalekile kufunela letetimpondo Intosi a idjinga ~~ifak~~ ipuma elangeni, smart 2 sums, 1 2yrs, have net.

The sun goes along its same road each year, never grows old. + 1 kg. must bringa kuse kings, 1 Sun + 1 moon.

Sekwin.

1 otiri kps emokosi vetive have already burned 1 yr. 1

sebakcapelela, sbacinile, usede emandla yobe naya akengakaluni, beabatonendula.



Lukod

Lweti sedby hum olve, Homes I nam
empala - - Otūsi say.

bazuguliki bakangwane

S
kumtetec lugatsetia balinzi (nakulindwa tuyu Jan.
↓
N balima
↓
S balinzi, libili incwala
↓
N vunya

Lowi - Isum m IN.

Ine. lenkul, lilanga

lilanga. Lugangena endlunu lisilati into lenkane
ale ngokuhlaf, nesikosi lenkulu lisengakapunu
ngokuhlala - ati fo lulwa

Bebatwene lugumi'gu

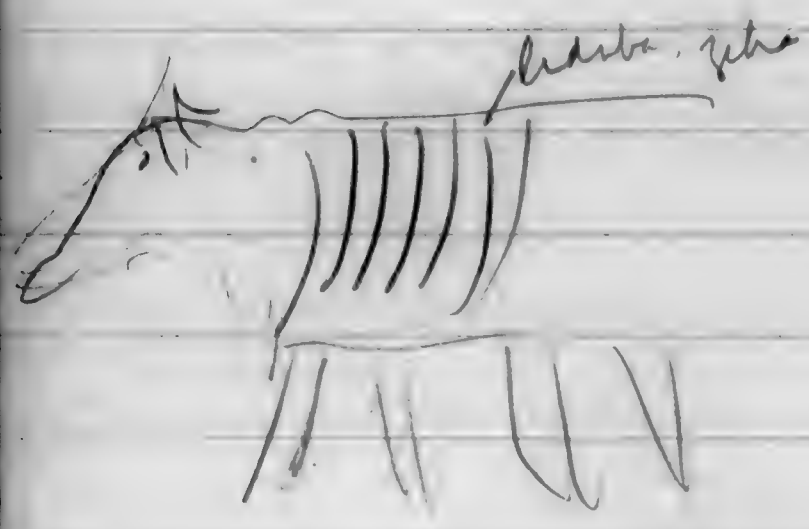
emagama, emangamane, + umtolo ndlady.

umgogotse e la kea.

i sat kuhlisa

shlantsto - wasz[illegible]

osicingi - usomo omgamafo egulu



lilanga lengenā nenkosi esebojini

umkengeto, lhatsi lsemu gota name, when it comes o ubeni gotsi lengena esigangeni. no, kwos i'sat ti hetsa lake.

Lilanga ngeto ngakotsa

Borga i'l all Kg.

Puma silotsa (let us summon her).

wena ngenga lilanga

It is not born in I sea, it is seeded, I sea, thrown I sea there still see ~~the~~ it ~~[illegible]~~ ~~[illegible]~~ from the unknown hatfplace.

Sokonchala tente tengeni, nakuy, lenkosi!

Isigulu of I water people must be adored ngeto inkosi, it causes I water of Kg.

Umbulwanyane

Yesterday black inkabi was 20 horns killed & skinned & part of it was under the new medicine which the new one dressed for which Ndabezitha & Sigcaweni had gathered. The Kg was dressed in the inhlam. in the dark of night, the inhl. lit by a fire. He was washed in special meds, which enabled him to be treated by Mevelezi. The darkness of death had affected the meds of Kang in which he had been dressed, the had to be purified. The idea of purification from meds of others does not in effective cases purify. There should have been much beer & the Princes as well as the Induna should have been present, but none of the Princes, Ndabezitha W. B. B. were present

Today the meds will be burnt together with the horns inkabi in the c.k.

{ kuyega, kuyegana dhala : copulat
{ kuheba, kuhebana -

uncukumbali - head.

It is called big tendune. It is not his duty, nor that of Sob to tell when it tenehon come. It enangbin devotes on it tendune + it punishment can be a fine of, or a few days it treat : death, or of being driven away, it Princes don't attend.

Luma Before we used to feel in ye stomach of you don't lume,

Pamen - of those who wear emat., ~~or that~~ defaecat into enacagi, then you tra it gid.

Dic.

Sigubu - sicingi, Beast taken from Hendy a command, not fond with Hatta or Pamen folk. Often perfos but not enforced.

Hlela 128

1) Hlungeti

2) Hlanibezwe 3) umalangenengomkulu

5) intlwacimamba 4) bekemnengcowana

mbombomsambulu 6) sumemo

sbulawo - (stone bat) 7) mfanaagacili

& umafushane to make her people love.

7 to vomit

side

sonebela, tumpondo

---

kumsa sitaba for umkhitahati

~~umu~~ mu gwane

matwicha

umtjawbane Uhlung. Dog.

mixed meat of black mbomo or umvovo mbat.

: inkomo yapusa - (ye pupuru)

nyaba sokolisa - nyatabola langezeladla kawa
kuda kwaba kukhona

cwilisa

139

~~Kant~~ Jnc

Jnc

P beat with of Amadlafulwa

sopuma impefumelo, aihlabana

in horn salwa nawe

1 = of Both

Dug 1 day all 1 girls cowed. 1 day Lepar 1 beat
hadwen killed today two cooked - dia
out 1) dish for 1 Indlovu 2) for 1 Princess Princesses
3) for 1 commoners 4) for 1 emakalati 5) Chang
Lepang. the = of 1 and 1 only Tetpe,
Kentrally 1 F.S. of Bohlefula

Hayde

No rich man has ever risen sans deception. If the poor wipe their sweat from their rich as face.

It's no use to get rich alone first, we'll do afterwards we do good.

He who deceives people usually doesn't ever do good afterwards, he brings sacks of meal.

It is hard to take on work, I'm rich if I am just a poor man, in that case I will succeed at my expense. Without his own pocket

If I have now a little bad spot in my heart towards I befriends, everything from

[illegible] to bind is for his own law, I law of I befriends it is not that of I poor.

I remember at Wetipo's time, at an immoral [illegible]

[illegible] to be income of I befriends.

Can [illegible] help you [illegible]

If I have a lot of money I have friends even if I haven't found a Church when I'm ill & dying all churches will be ready to bury me.

They rob me of my money only

Humiliation, suffering & love are the things I nearly died for. They & all the boys whom I visited, poor fellows like myself, clubbed together & took me to the hospital. He wasn't even a large-minded Christian & Baptists. They came then when to visit me. By their love & your laughter made them my friends, don't think that you when you give it to another, we shall forget it away.

Then I had a case, & it would have cost me lot. I had no witness, then my friends head I was arrested. —

on 1 yd. Tony appeared. All my friends who had heard that I'd been arrested, & they all scattered & were to stay but me faint. The policeman said, shit, & ruefully a few witnesses & I got off.

Hy. The seed on our city is now like that of Europe.

Honey is I key to the kitchen.

Hny. God isn't like a little boy, to whom we can give me but water, & he gives it. He will not forget we tho', he'll perhaps take a long time to give us what we want.

No, good & bad people too; I carried Bonzin, I was ill men, I had a load, men, I thought & then, then I came to Chesa it named I fell a hat & I dog cud 'Hu' but no I came & I called Knock Knock. They came me & to eat, Kew just boiled snakes in leveng. I was ill too.

Sangyhuma. Hitting along

Romanism
Agli

Preacher! No need for preacher, we all preachers,
no need for an intermediary the gods.

Indl - an tried
Stopping Preaching
Don't allow beer for rats - sometimes bees.
Lumbg worship / priests

Preacher, a leader, must teach us
who die leave plenty of money to the
church of Rich Wesleyan Pawn - named Hersh
Wesleyan in Communion
Money just comes to some, it's pushed
anthem.

Lungly Endhlgwen

Atobola Song

wo Sende Sende
wena wesito wesiyo
wyisuyo
intoma yo zetu
atolobola ngetoko ngangali

Mutilation:
Part of Leaf Missing
Text Loss?

Mutilation:

Part of Leaf Missing

Text Loss?

1) Boy 1 and v a fortie's life
2) Retention of stolen
3) Hunted opening that w'n seen among
gp child went at 1 ht. to unmate,
saw 2 people carry lips, stay in their hotels.
Came back in fear reported it to Mr. Flat
say he started to be called Thos
unmatched forwarding much

Mutilation:
Part of Leaf Missing
Text Loss?

Clan 1, 2, 5-7, 9, 32, 72, 86, 106-7

Ubuto 2 — ✓ + gdng 116 + gardening

✓ Hdng 3 — Heading

Parent prog 3

✓ Gdng 3, 9, 107, 116 gardening — 70, 73

Chidgets 3

Hlompo 4a

✓ Hfuka 4 — MFUKWANE — Hlandeni's appointment

Kgo 4, 22, 32, 120 — Hlandeni 69 appt

Mdung 8, 10, 11, 23, 87 — ✓ engine 33

Konde 12

✓ Missionaries 12, 13, 15 — Missionaries

Umc 12.

Legal Procedure 14, 24-5, 31 — ✓ Arson Arson 31

✓ Farm stockyard 15 — ✓ ✓ Ancestral cult + sickness + Rev. Cele + Sukwane 75-79

Religion 16

Cosi 16

✓ Pungisa 17 — Child growth — Pungisa

Inheritance 19, 23
Land tax 20-1, 25-7 case 22, 71
Forgery 21 Forgery
✓ Leases 30
Hed 30a, 31, 42, 53-9, 87, 88, 89, 115
Ex(ecutor) 38, 63 of Bch 129 assembly of 81, 100, Kin. 90
Warranty 37, 42-53, 63-66
Trust Tax 38-40, 41, 59-62, 63, 66-68
Sikali 42- Sikali
Pledge 73
Succession 74, 101 property
Xnity 75 & property 130-134
✓ Magic 80
Off (Sec) 82-3, 84
✓ Witchcraft 84, 135
Rain 87, 90, 91
Sec 89
Re = 89
Fd crops 30a

VANYANE'S DEATH

Dance 90, 105, 106, 121, 122, 126- Vanyane death 92-96 Gyll 99
Vill. organisation 96
Chiefship 98
Cattle kpg 98
→ 100, (endogamy) returning lob 101
Xosa 100, 102
Sebumbi 101 SIBIMBI
Sebongo 103
Sun 104
Meteorology 107
Bus 109
Umemo wetinkabi 109, 110 WETINKABI
Dance 110
Setting of Lashiba 112-4 LASHIBA
Love making 116 MAKING
Scents 117
Kinship 120
Dog 134

Bonds of Friends 1814-8

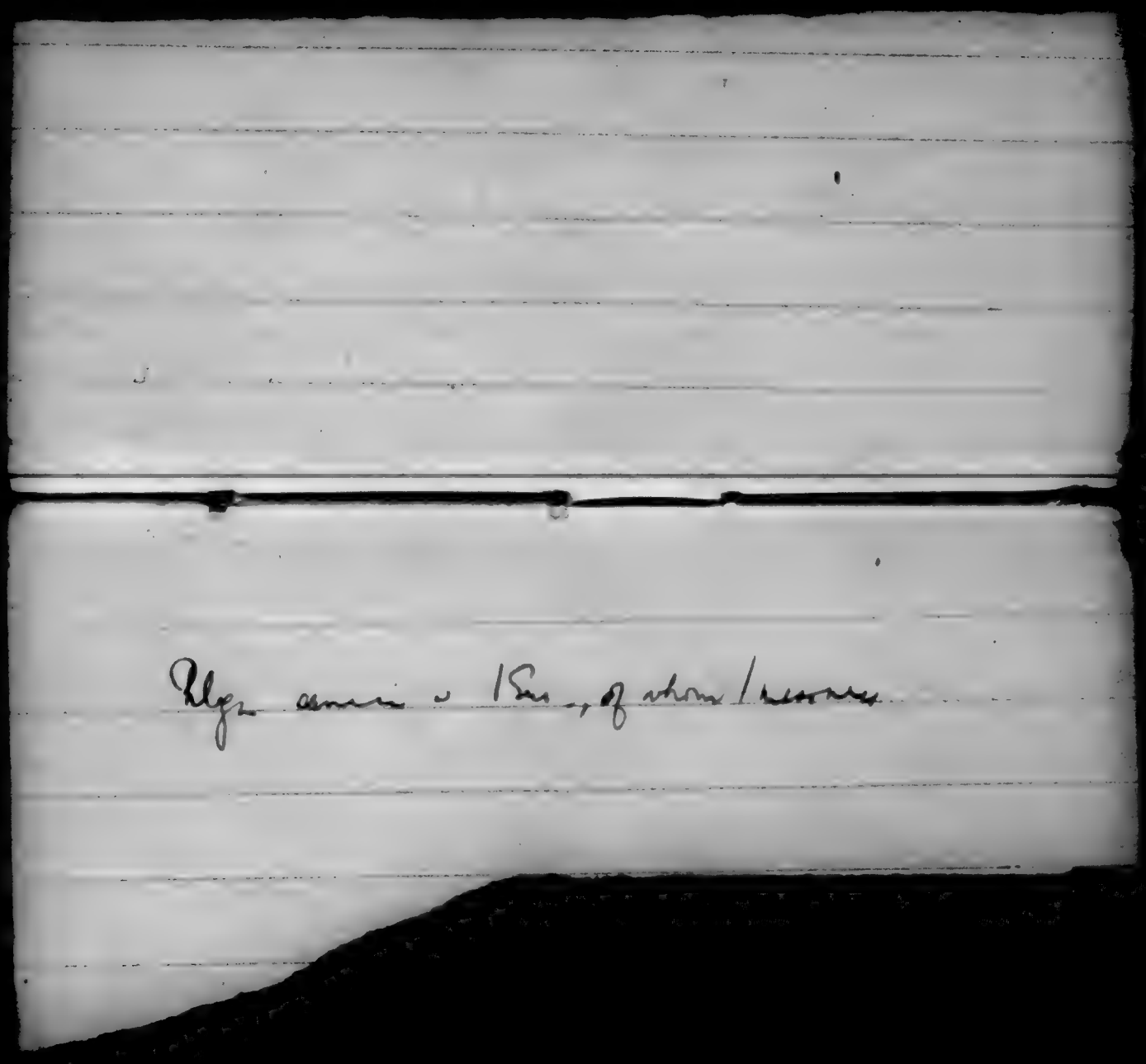
4 Blank Pages

Start
Notebook #11B
(Author's Numbering :X)
(Reverse Direction)
1935

Sir Malcolm Hailey. GCSI GCIE
The African Research Survey
Chatham House
10 St. James's Square
England. London S.W.1.

1) Wrappers for books 2) Mantles. 3) Distilled water. 4) candles.
5) Meat 6) Salt 7) Hemp 8) Sugar 9) Iron. 9) Cotton
10) Iron 11) Pots 12) Matches 13) Stamps

Mutilation:
Part of Leaf Missing
Text Loss?



Mutilation:
Part of Leaf Missing
Text Loss?

Mutilation:
Part of Leaf Missing
Text Loss?

Net tax		1 Bio St
1905-6	30,000	

Yr.	Net. Tons	Net. Pass.	Gen. Supp. Charge	Gen. Tax	Mineral Concession rents	Royalty
1905-6	20,000	500	—	—	2,000	—
1906-7	23,000	500	—	—	3,000	—
1907-8	24,000	500	—	—	3,000	345
1908-10						
'11-12						
12-14	25,252	606	—	—	2,702	120
14-15						
15-16	26,500	700	500		5,500	300
	37,411	607	1,285		5,239	1,105
1916-17	22,516	567	946		2,716	395
1916-17	36,000	700	1,000	—	3,500	600
	36,580	3210	1,585		2,023	2,045
1918-19	38,000	700	900	—	3,500	2,700
	35,116	507	1,419		2,628	1,107
1919-20	38,000	700	1,200	—	6,000	3,000
	35,214	426	2,075	—	2794	1,380
1920-21	38,000	700	2,000	—	7,000	1,200
	39,607	561	1897	1,500 (Add) 1921	6,108	869
1921-2	42,500	600	2,300	3,000 (Inc) 1922	7,500	1,200
	41,464	654	2,002	1,600 Add 1924	3820	622
1922-3	41,000	500	1,800	2,000 Inc 1923	5,000	500
	40,447	551	Gen. Supp. Charge 1924	1,700 Add 1924	2916	—
1923-4	~~39,607~~ 40,000	500	1,700	3,000 (Inc) 1926	4,200	500
	40,019	621	1,762	1,500 (Add	3,354	710
24-5	40,000	550	1,700	2,500 (Inc)	3,000	500

②

	Net Tax T.	Cess	Depy	Ex Tax	Concession	Bar Hub
	40,766	744		1,500 (Ad 1160 ac	1990	1239
1925-6	40,000	5,50	1,700	2,000 (Inc) 3291	3,000	780
	41,718	841	1766	1,500 1536	2423	1051
26-7	40,000	5,50	1,700	3,000 3717	2,700	1,000
	40,473	794	1771	1,600 1550	2451	1053
27-8	41,000	7,50	1,700	3000 3026	2,300	1,500
	42,271	777	1798	1650 1717	2,650	866
28-9	42,000	800	1,750	3500 3033	2,300	1450
	42,516	822	1513	1650 - 1768 A.	5,338	587
29-30	43,000	800	1850	3,200 1576 A	2,300	1250
				17,000		
30-32	43,000	800	1800	4000	2,400	1,000
	41,980	920	1367	17,000 1736 Ac	2285	352
30-31	43,000	800	1800	4,000 2816 Ac	2,400	1,000
	(Revised)			1750		
31-2	42,500	800	1500	4000	2,400	500
	35,225 Ac.	856	1346	1500 1792 Ac	2414	284
32-3	39,500	700	1400	2250 1396 Ac.	2400	500
				1800		
3-4	38,000	850	1600	1500	1850	200
				1800		
4-5	42,000	870	1400	2500	1850	350

Start
Notebook #12
(Author's Numbering: XI)
1935

INDEX

Bk. Xl.
= parent's responsibility 2, 4-6, 12
28, 32-51, 62, 64, 75.
Legal procedure 4.
Daughter-m-in-law 6, 61.
Case and insult 7, 18.
Life History 11.
Meds. 14-16, 21, 24.
R. K. 16.
Insila 16.
Churches 16,-17, 22.
Famine 19.
Specialties in skins 21.
Succession 24.
Luma 25; and winter 60.
Professional manner 25.
Clan 26-7, 88, 89, 93.
Indunas dismissal 27, 28.
Story 29.
Inc. 50-60, 63.
Rain 67, 80, 83, 92.
Death 69, 74.
Mfukwane 71, 72.
Installation of ˇh. 72.
Swearing 73, 75, 99a, 122.
Sister-in-law 74, 122.
Mts = 75, 111, 116, 122 (marriage).
Hlonipa 76.
Dress 76.
Xnity 103
Father-in-law 77.

Index

Bk. Xl. -continued
Etiquette 77, 90, 102(of Indlunkulu)
103.
Baptism 78.
Contact 81, 86.
Circumcision 81.
Sex 12 (masturbation)
Co-wives 84 (teasing)
Econ. payment 84 (intlama)
War 85, 86, 95-8.
Life 91.
Emalima 93
Hut building-amt. 98, 99,;(work) 102,
127.
Konda 100
Food and hospitality 100
Med. for theft 106
Appointment of heir 110
Birth 111-112, 114, 115, 120,
(bunyisa) 123.
Pregnancy 113, 116, 123, 127.
Case med. 119
Bones 120-2
Husband and wife 142.
Meteorology 126.
Games 118, 138, 139.
Meds. 128,; hut magic 134.
S. & B. 135.
Re-marriage 137.
Dr. inheritance 140.
Drs. prophesy 141.

Index

Bk. Xl. -continued
Lugege 3, 67, 68, 69, 70.
Building (Bushveld) 4.
Punishment 13.
Economics of kinship 18.
Cases and fines 20.
Med for quick birth 27.
Agric. 73, 77, (and Xns) 78,(Xosa) 79
80,; (famine) 83, 117, 118.
F. sister 76 (kinship)
Grandmother and m. 89.
ˇotshiswa Libovu 90, 102
Good husband 103-5
Love 107, 108, 118
Hemp 108-9
Rank of Makosikati 111
Mine med. 119.

Mutilation:
Part of Leaf Missing
Text Loss?

W. STRAKER, LTD
PRINTERS, STATIONERS,
ACCOUNT BOOK MAKERS, &c.
LUDGATE HILL, E.C.
AND BRANCHES.
No. 8116 Price

Umbrgane Kumalo
t. go t. Mpondula Mafayela Mabalala
Kathgadini, Protpe Lun.

Alda Beemer
C/o Hlabane
Swaziland

Mr Absalom Tembe.
c/o W. N. L. A
Stegi.

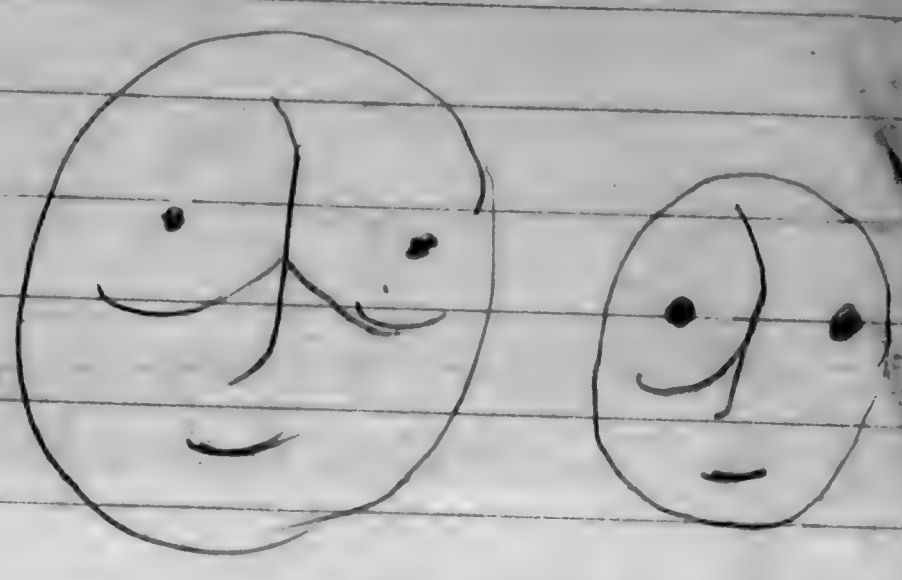
Mutilation:
Part of Leaf Missing
Text Loss?

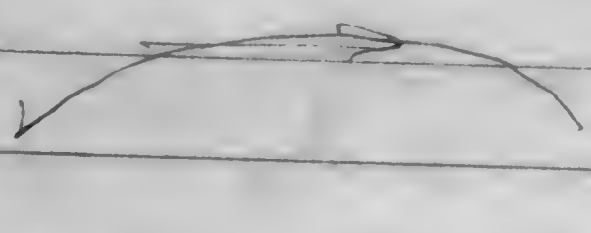
①

?s How is it determined that a child lean
her n.m.c. hats go to her own? Is it compulsory a gift,
Is there any punishment of a child doesn't cook for her H. & L. —
can the be fined or returned to her parents?
When doing out L. food does it matter who is served
first — or into whose dish it is poured: take it to a dish
R. has any particular duties of a B.C. to his chiefs.
In an orderly mess, can I go wing go into I'd about
the time any patron comes overdoing go wing of
chief — the best chest of his hut
If a girl runs away, has all treated, then finds
his back that treatment does he receive, does he
give a leave — "
uncomfortable. wrong table names — return to file
money paid with — disgrace to inf.
still in lge — compulsory

Mutilation:
Part of Leaf Missing
Text Loss?

liketo - umstimba, liketo mandy Ryder





②

Kadya (lit: Going w/ a vert made / choice of p sis tues, w's responsible for tues, but w don't feel so guilty. Lenu ulant p to Bohaf wedding ∴ the hadiz asked bulo / ole

Ime Bengwa _____ Red.

? Impuso - Fab.

Igumuzo - fant, added to me med. meds, black nwachili ?

Zwide wfd. to fama Dengwezo

'It was decided'

25/11/35

Nyoyi

✓ Lugeqe - kugeqa to deviate from a route in order to blowpipe any spot, such as 1 brows of Ing. geqa where they come to 1 Indlovukulu.

Kabo Halonga

✓ Lugeqe - given to 1 people of 1 girl who later plant 1 ropes for her hunt. They carry it to her hunts place the girls get 1 umgangi, 1 o 1 hd.

Lu

Halong

Lugwe - given by 1 o's people to respice 1 gs

Drink

✓ Injogwane made from 1 kidumbu tea wh. grows near 1 swen. Cut 1 basket get 1 sap, fill it into a clay pot & let it ferment. Gets ~ strong

Lokwafo - from watermelons, mix to mgomo.

made ehlangini

~~tifumba - parcel - something wrapped up.~~

(4)

✓ Bushwalk Blog

Huts w of lake: plastered w/ mud. Floor is scarce
& so is seats, & w of ft fence (palisade of stick) gums, of lake &
/ walls & roofs of grass. Usually wood hut w/ leaves of
/ palm, for coolness.

Case - Theft

✓ X stole cattle from Hetonga, conducted w by Talinna
Tabetha a friend / cattle, & X then stole from
a Eul. X wanted - T is reprieved for not having reported /
at time to him on accusation w/ new law Two
theft is ungat, the abode not agreed w by
Pimelea

✓ : 26/11/35

Every guilty leaves w his F's consent goes w /
mynah & whole household. / fid. him all hung up
Okeen eating magazine sits. at real burgers drinks
of water. The only spring some 2 miles away.
In rainy weather water collected in pools

sundumbutela - unjome gokutomba

fuenta etfam ek - sweep, getin tog.

5

✓ Lubkantedlo lolumafota amblope 25/7/25

Abemtle usengakwenge

nesentomb

ungafi ekwingeni (utotole intlupeko)

tintomb ekwingeni tugatombela esekwabe - s engmed

when still s yg. Local custom - tigane ngekwabe

Nena umlobokati, Kite nena umlot. Shisti / dd

Silimo, calls her to come out from her followers. She

in lindot of tinuu

Wenda sumunge munge laba - laba bene kabe.

utcim if

s at i ch robone.

Kugemuka tsine

matonga

Lisuma gd dance

licalacalo fd -

umbalungwane - small hill (also sub of a stump;
lefsdeb)

bozakelo - co-wives

6

26/1/31

Lubelambudlo - intlonte.

Prison

Qs prisoners escape from a cut grass in 1 place;
1 'enako'.

New ideas & teachings

Girls saying can't walk some shows offers, & they clamour
for 1 thing or car

✓ Mind.

Mahongo

Each new wife has to cook for 1 month. She is usually
sent to sleep in 1 hut of another molokatana or 1
lane of 1. The 1st thing they build for her is 1 lobola
& then 1 indlu. Each new wife in turn is put to
cook for 1 month. In time of death, a Q can tell
her husband that she feels she must look
after her children & he'd agree. Then she'll

Galila

Spakula accosted, for her H. in-l.

✓ Hag urban and

Banian Hotel & Butchery, run by Irishmen. Site

Ground

Water from a tank, adequate supply.

Houses of stones & branches stuck tog. w mud

V. few 1 old w. stye of architect.

? Cattle, v few : no grazing grd. every place tang

only a small plot is used for plant of

Case X. Hlonga Hota

X came to a village alone, X F. of 1 of Sts were

lot had given him £2, in notes, sh he had

wrapped up in a piece of cloth. In he

comm/ will be cause Q + asked where y

lived I Q looked at him & said 'Ho-w'

but w X. X said yes. Q said sir, amount w

1. who tugged (insulted - sweat) mighes + imploring to get him to tell him where
sid he was a Kaffir? And she saw w all her
mt to fetch him. He came armed w him
some friends. They insulted X. + stripped him.
They then searched his clothing + took away
£2 + he shouted out that it was Five, not £ five
but paper. They ill treated him so
"If you defecate we say goodbye ~~we don't kill you, if you don't~~
~~we will~~" ~~He managed to satisfy them + they~~
~~Turned~~ Got up, stood the old lady
he killed, so they had they didn't kill
him while defecated. They beat him
tied his hands behind his back + walked
him some distance. Then, being in a meantime
searched his clothing, they brought them
to him, saying that I only big they got
in his pocket was a bd. He came
straight so I got when he fell to a miss.

figure = to look miserable, black

He had his caught, & was fined £1
for calling 1 R an unmentionable, & R was
fined £1 - 10 for assaulting him.
X told her tales, & £2 & I got no peace
to believe that he had given it
him, says "How come u to get money
from him u such a poor creature."
He then said he was 1st of Polytechnic
& they said he was lazy. It then
happened that Harold past here,
X went & asked upstairs to tell who
gave him 1 £1 & wrote a note saying
he had given 1 £2. Then said he
was going to call up R & tell -
"does I think a person for saying u
I am unmentionable - why hadn't he
explained to him Ch. 1 to 1 Sort -

Sotshe Hazigo / Chief of his area.

Has workhouse - fields below w / Bushveld.

Can't brew beer here for sale - it lies within of the

does to take away his license

£15 for general dealer, £5 for butchery

Cattle have to pay tax for dogs for / dogs tax either

been left off. Potsa acals in cases where

if not carried this into Inhlamuvo

Law to Sotshe.

Nazareth, Wesleyan, Roman Schools

? of Locality. Other Days town here was /

Church of / Church of England

Nyalot farm off Pad ~~[illegible]~~ of / V. N. L. A

~~[illegible]~~ in Nyalot area

1 Shikija dot ~~[illegible]~~ area + adjoins / V. N. L. A

Recently in / hands of Arthur Bennett, + of /

V. N. L. A. to the Native itself, + can get

no advance

Osimcabela – N. N. L.A. lines 1 c. where they wanted to go

✓ Labour under gt difficulty. 1) Make him cement floor – they dont care 2) make him give up dance place 3) cable put into dip. Perhaps they are jealous of butchery. I dont know!

Sibanda

Kude about lots

✓ History of John Blaw of Egmondwina.

Tot at Zululand 1911.

Journey for 1st time – returned 23-18 p.m.

Lyons on Thly 4-15

1910 and 1st only wife

Fagankulu bapt. Bangani indlala.

Then telling Ngolot on those creatures stayed working for him ever since.

Hungry -

It is not a matter of wickedness, but of inability.
We will have many children, have much food to give to others.

✓ Far less sale here: they can't pick indeed
of Europeans, at Home.

✓ Luggage - sidecar,
bazaars - inhabitants, neighbourhood, neighbourhood
the quiet people till can entrance - split or in
half. entrance upstairs - they talked head.

✓ insulin - lubbage fit / H. has catched her
bazaar entrance - large map near entrance gate.

✓ We don't eat where she is, drink here too
don't sleep where she has been
Kingdom to be where she is self is the

love my wife, she took me from slavery, love her with pain.

Can't borrow any clothing S. a. l.

V. F. a l. eat over, eat dog, borrow clothing.

Mkulwani si gosbana, sujahlampana esp. I fake opposite sex.

Punishment

Lokutlanla kusuat. kwetu

If a ● + his wife fight + he beats w. reason, his kinsmen. He sends a person to fetch her back

If I only punishment were a kraal, a criminal old rely also his money + his cattle).

+ then the people come, w. I fight + they discuss I. + etc. If she has been x, they may be forced to teach he ∴ be o 'ken F + she must obey him'+.

In times of famine for more blood-letting
~~be~~ of cows, esp. on Montsikis.

Herbs - Poisons.

umthombo

umtombotse - take 1 milk & it makes u fega,
if too much u die. If a drop is put in mfe, cures on
purgative.

umdoze - tree

inyembu - Sigandagandu, if u have spoken
take 1 entire of it - & boil it, makes u
fegan drunkenness u talks & fell
kiptch, u sleep

Magefungane. Take 1 ants from a place, for 1
ants have eaten of 1 body of 1 & made
him u mad. Gage & mice u been, but
even more dangerous in 1 lives of an animal,
!! his ants have also fed on 1 meat.

No medical outpost, only dr is of 1 Magnesite State. Much disease, some go to 1 Govt of their own accord, but others bayonet bullying.

No dr. at 1 N. W. L. A., & men examined before being signed, what if fit to be all on arrival has must be sent back.

Luma

Hydrocarbonate - out of something taken to another hydrocarbonate engaging.

Impatiens longa - it is stopping 1 saw, i.e. 1 Kg in Lupa ~~sangi~~ impatiens longaka when 1 Kg lumas.

Meg

Boat to be washed in 1 sabaya of another Procedure - report to W. Ulona & Stay, to fetches d- - pay [illegible], & pay 1 Sukali.

Engangelwa - only Sob. Nejaba hāu. Wanted to bring La Fabrica but she took ill. ;. so unfortunately. They empire help bringing tempers + build.

Imela - Nyol. Ancient remnants, asks 1 people to help them

Church

Kusah 1 only Church wh. tot 1 value of learning Eng industries, bldg, dress. mechanics. 1 this tot = God alone. We reached only friends tho' we were being wasted - 1 famine, 1 agriculture all passing by. Must I go to school to learn how to make bricks? I know. Let me learn something more, something I don't know, - how to fish, or a chair wh. requires measurements, or how

ukuncabisa - kwale kwa komunya
ende into kwetu angake

Ishemp.

to lay a foltu. [Selema Dlom

[Note - many smellt not. salus.]
Chweng I foltu, cagwa 'Ve worthy acc.
to I law of God wh says we must restem I
yu day. Do w rest on I day for Jesus
awakes - doesn't I fukuma I day of his
burial, not 2 day after. It would
then w shld fukuma, & fukumathem
w shld rejoice
Hen more practel - I works I typing
outhof w practel kigo.

Jesu - never dies, I kg goes to I graves It rises
agn.

A who didn't come was likened to a
Q, lemna, I lady, I kp not by
who didn't come

bateddeka ; nda kumali lalla

sugafomba

kengeta = kuti fosa kale - i pa mwa nesly, complely

fumba tinthwa = tinthwa a kundi fant ch. ofd. large

smarly in 1 low veldt, Ki people take

bow on broken pot & get 1 tinthwa in it,

then they dry them & eat with kaura like

biscuits. Bantu bayafumba tinthwa.

kufumba 2) also used sometimes for young beauty

kutsela kakula.

3) kufumba ampamo i to hit a person if he

doesn't listen to u.

27/10/36

Kirishy

2/- p.m. with a Dutch + his wife & children

& 'they kought my stomach was only; they

forget 9 have 2 children, 3 stomachs

She slept at a diff place.

Sifonile bogaka. Und usbanta kabi tonenu.

Bukosi betu kakafuna ukusebenda, unkul.

wala ingapanga tinthu tintanyele (for

wel ? cation as 1 handles of hammocks)

Case of X

1. came 1 day into 1 sebunga of his wife on a horse

X. was at 1 uranga & sed, u angu 'Here u come

to kill me that u ride into my hotel on horseback -

then they started quarrel Cy

kubonga - kunika - silu - ika

R

Silumo

This is 1 of the famine, spoken of in 1 Kings. He master plan / Kg - is he not a person like us do plough or depends on machines or wage for his food? It is / earth who has turned upside down.

We will eat our children in this famine they must to call together all / prophets / city to pray for rain.

—

V =

bakupe ukhono yesikhosolo)
mangela ezweyini

1) Inkomo yendl gotwendlolela to ngenza ukhu
2) Sikululo - enfulen kusosa.
3) 'I un kell ukh. ekay.

a) gosho. b) yesbayen c) lugeg.

If no cattle for 1 to grip, give an instruction

Charge Office.

Killing game - £6 or 9 months. Landlord can't allow lets free.

Theft of sheep.

1st witness, small child, sworn & asked if she understands oath. says O. Then asked if she knows difference betn truth & lies. Yes. Will tell more truth from now on than 1 truth. Yes.

His accused's child.

After having described 5, she declares she doesn't know whether there were 2 or 5. Defd No. putting her F

Arsenite of soda used in witchcraft.

Gwatfumbe - bulb amahlanzeni.
umdlebe - like euphorbia.
Take 1 fangs, tongue & 1 poison, & heart
ingonga & dried powdered & mixed
w umdlebe & dlisa ngayo.

'Specialty'

Htemba - dealer in skins, comes from Tabki.
Htata: Buy id → per lb, sell 2d, wife ad.
Polgram Holness Church
I love the
Pictures sokwaba - Ishadow of slavery.
start to Durban, effectively Dreamtime
£5 p.a for Queen

Dlsn

Ingoti yokukumbula lesihlalo, ngoba ~~kusingasatsi~~ angakutanda ukukamba
Even if a number's children practice, the memory alone is not harmful.
I told ayesa o the nurse. If it were changed, the girls won't make to wear the tundalane.
I have seen ~~kat~~ most of ~~people~~ like so the girls who do so, so they'll prefer to keep it unchanged.

Poverty & sickness go together. As long as the earth stands till the judgment comes. A poor man must think he is poor, he is worse, he must do his best. And if sick a man must think he is better.
Richness & poverty do not touch religion, religion is by itself.
Religion teaches one to be just to every.

Gene 1 Sw. Natl Ch. to 1 Chmdng Eng.
The difficulty is ~~that~~ 1 Angs. is not prepared
to forsake 1 kings love for 1 sake of God's
word.

U r praying to 1 whole mundi - so yr prayer
won't reach God, we r not in 1st house,
But a black ~~g~~ mundi will reach him.
We must weekout from 1 Church wh.
has a whole o. on it

'If we cant pray to God first' a whole o.
what will be do when we come to heaven.

U ll find whole o. here.

Vis. pulo - Biggest epicure.

O in 1 woman of witchcraft, only witchcraft is 1
evil o. she is so wicked as to kill by poetry
poison.

'I don't believe it. I'm far away from
God.'

twabula - kugaga amagwevu, kubonela enkukuni umgumbula

28/11/35

= + Snuff.

If a = 1Q by ulang-waka, ukuku + / ohu by engusa, / ukaka wafe / more N.B. ..the besten eled, but if / F. / enzisa a V. N. B. pmax - has D. gets / lefa + / the wife is often pakulada nelly of blepulas.

Poisons + fd

Umgumbula. 3 kinds, all kinds of poisonous fish and / Things, / 2d ok / os / reason a stry poisons. Mehe, o strong Hwala tog w sugar. The / wata - rama / drink undgombeso, terribly powerful, made by / Tetiopis.

emanqe - bark.

umbozisa - root ~~[illegible]~~ isilalla

umkakali - pumach

ukukelanqaqa - umganga ubu simpasela all day.

Tonto

Tonto -

tonto tonto taemuka ngenqa bilanga umunkulu, tshile tyakanqe. Bad things go like I saw sh. sets, I good things remain to show.

1) { ukatoyi, - shrub, roots
{ indungulo - shrub, putting gains to keep it cool, roots, small tubers

2) { Gibisila - kupa lomsila yonke

Qu personality.

Blood is water, not blood: make body to be strong. Good bones of animals, stone, salt & input body. We have grown old w. old age only & not w. personality. When w. were yg. w. had blood & body now it is bones & water.

Kusapata kuzaya - splash

Xhlifita - , to drop from high

U must spare no tense to get umlambo
xh strap in water. I look at w a cry tears.
c c c c c c ,

Without injecting a person sounds.

Impisi - take tail of impisi, * sometimes skin
speak yr name & sense to sleep, if impisi grows
not & it steals. Then witch comes in - turns into
a thing xh comes 'kwa' / way of / hut & blows
poison into yr ear & gets poison heating yr
ears. Thing pull yr hair to see that u
r sleep.

Tenuta Mapatu
↓
Msongi
↓
Mkwanace
↓
Mhlewski

/ Tambos never danced / Dre.

Ebukalonge in / M. & Bhod Makalanga.
related but don't dress like / Angas still
lang. not / same & they still circumcised

Med

Injekts, quotation & other meds, & cures sleeping & tea to make
birth quick. Sake v. v little.
the white stones / telephone at attracts / Ethyl
& gnd. & injected to cause / unconscious

Indunas — Menis

Lugagane: Matfwako, ordinary Epitomi, dismissed
by Sob. Sob. remoted / amabuto to caba umuti, but
E.y explained & said they were going to lime
so he was dismissed.

Tikuta Dlamini & 2 others were also sent away on detachment by Kg of Embakelweni.

= N.B. Had all unstrung come together, on way we came to some people from whom we asked road They asked where we were going & my companion replied 'We are coming for some water' 'Ama Kwa' 'Kwa' we are going to rest by it. And rest we did, for some hrs waiting for rest of unstrung to come up.

The gods grp. with scalds 1st corners, arrived shortly went on afd.

gugula - xofa

Isiko

Story

Kwesuka umfati wakanda waentlanu, u soyalanga sofana kilanga, sotsi ngatlalaqa, soyati ok nasi indlu, soyahamba nyakulendlu, nyangena u kenze umuhati omako, kondya umsamo mudze ngaka ludonga sokatsa umnwele wajuga ekati kesunyanfana naye sowa gana umuhati, ngawa umlalo. Nyapha na kitanya. Ukti ish, ngatocata ngana, kesunyatsha ukti ok kestlipa sami ekugala, umahwa, soyajata, soyagalala, ngacedza, beta etilo, sortsi ngatlala enati, ngadjunga kwa ikati ukti ngawa tinto ami ukona soyacamelak lapha emtetemi. Sotsha etilo kti ok ngitmame ngami, ngidjunga kanti emasenta ami ukona. Ukti ngatlupulumpelu soyamameka ngakema kanti soyawutwako, sowagatsula. Sedumela ingwenle

gokotonga, otsi, ok ngitotonga ngani, ngdunga
ngitotonga ngani. Konto ensamba akma
soto mpelempelu embitenu, soyotonga
nyatonzaku 'soyapakelaku, soyallaka,
nyafuya embitenu sidindu sak, nyilaku
ndomfati akatala ensamo. Balalen kusaga
nyapamo lilanga, nyafaka lolabagaga
eota ngalugalo, soyatula elilanga, soyapuna
sonfati nyatsaka kontwala nyastwa lendu
nyahemba, utsi naunje afomo kudyena
utsi ko 'Loota lomuntu abulelepi
Utsi ke bolelep ehch? Utsi 'bengalele
kako,
ko-geta ngalugalo
ka lomo nmeano
ka longa emasumba
kwa, sohamba utsi ngitobagat tungaba

Ubanga sehsutunle - sendlulele emoo

eveni labantu. Kuyangofa. wenda
ngalo, besenyongeza ekaya lake
uyapeka ukudla, ugadle. Kubulala Ukwalala
uyapuma, unyuma endlini
ugafele endlini. Ukh. Eh umfazi
lowo, utsi yena U. Ukh. ngitahu tekele
tungela ngisatunga, uyapuma uts
nangpuma umnyanga uyemgeca ngalutupa
sake, Mabokane ngu
Utsi uyavela, lengtsi angalandzeli eveni
labantu. Uyapuma lomunye umfati uyankhala
ngalanga sofile, Sipelele

✓

Last st. at about 9 / umtomba arrived. It grouped itself in order & started singing when just outside camp of / Inanke. They ~~abitch of ages~~ had lost their ways had been punished by Kana, / angoba Princess said they had been going backwards & forwards helping / ygger girls. The tingila were pt. then / nokusikati & / bride surrounded her trousse, followed by / ogg girls. The a. Vambela, upon / elders of / girls grp carried / spears of / bride.

The entry song had not been decided upon, tho' Kana & / peel suggested of Princesses. They went in singing:

A

The Pondo people also employ this 'it is all empi' now.

✓

The party kept moved slowly forward till it reached the arrangement of Hotels in Pietermaritzburg. The group of women put down their burdens, the girls formed a circle in the road behind them, & they & the matrons started to sing B. de Lobengula etc. then C. — Sotobasalemjalo efaye.

In the meantime Native people had come from their kraals where they had been waiting. We who had arrived early & hidden in the car on the road, had watched the long lines of men come & form in the distance to catch the first glimpse of the bridal party. Spies had been sent out to see where they were — not to guide them on the road — and when they arrived not a single Native was there to greet them. They marched on no thro' till they formed a group of kraals on the side, & they waited

paraffin wood lamps w. the whole party of dancers. Presently I saw I have treasured a body of I 'trouve', wearing I sidewalks but not yet I odyssey of the Qs, & I umbrella of I makarbati, worn by I B's, & I yy girls in mahogany jerseys. Some of I children had already set down & seized some of I lamps of I Hebe, & tried to warm their hands on them.

~~He was ... rushed out long ago & then~~

On arrival a wild-looking stranger ~~prancing~~, in a wolf-skin cap, with his knobbed stick in his rt hand & I shield in his left. He kept on kicking out much of I sugg & even when I took he a dance, he'd break into a short eulogy of I

?

During 1 sing. the ikungana or 1 beads take place – 1 girl tog. w her trousers ~~go~~ is lady, of 1 opp boys of 1 Native form to Indlunkulu where the H-m-l is sitting. Affair hang quartet here,

? 1 girl ~~says~~ put down some beads in front of the 1 boys.
'Ngi~~ya~~to konda'
(~~Hyapumela~~,
~~Ngyama tabaka~~)
'Jumbos.'

)

2 The 1st girls 1 heads a string to 1 e.
They then go out & join 1 girls who sitting. All
1 girls sits & sings

4

Mokoma - make a sound of any.
Makata
pungatela

✓

Then dancing / Make a circle + taken / hands
round a, oh. is not pt out to Number
whatever food humanly, + a / prayer
Oh. be gets no help + a good deal of
hindrance from / my girls. ~~to~~ The rest
then take their bundles, start singing.
+ v. slowly go thro' / gate on / rt to /
hut Dispute .: / take a vlg about to go
thro' / left, facing Lords + some of / ac
shouted - What r u doing taking us
thro' that ~~to~~ way. for thro' hut.
Eventually we were all settled in our huts.
Make as domestic as 5

V. early / next morning - before sunrise, / B's wife sick
+ go n tow to Kwith. A little later all / girls
go down, + by sunrise not a soul of / girls grp

Umcaba

? Ikhwele bugcumbe umungane sendlu fela

✓ i Nicabi

Ist Inci. Then – no wes – just a small spring, banked w stones.

Shakabi's being stunned.

I tried stag w two tines. a not. I noticed was tdyge below his shoulders ——, fields waving kiemkiesie ing. Birds kicking heads.

Been hit by people elsewhere – kwa pesenza – contented not by others, but I thought want till shaka has gone

—

Ie agw dagt. about 1 – of meat, I gets ie gwaza ukhoda

Ie Umhlabelo, but I have sed I pumuzan. Shld

have got I umhlabelo.

—

adjacent

iyatt izwe lonke

ukha

ooak eeya

/ I ~~to go to Isibaya~~ Bride from be separate dish, cooked
not. – roast meat takes less time. She must hang
embube

I bembleba bekubleba ukusi
i-kongana yenkosi libembleba kwelinku
bekubleba
ukuyobyetaya
Umgeshe went to find I umgane

8 Safa liqwa ukwenyewetu
Salala amadolo ukwenyewetu
" "
adjieh a sh
sabitwa ngawe umleng.
wsibizelewe
samengetwa ngawe "
" "

Rue sayg Blamus

nibotfela nabezwayo

yawuke a e

uyavutgama okuti kunembube

sss fembube

asikaybon

it bodlas. nam, thunders, at on place :: there is !

Lion

! sibukulu – ofi ca nibuti. after case of prunes,

Pie of indure of the Inlawoly ! os w !

emabele bayalungana + give an nibuti.

then ! awoy, Kiedy heads, song of drum.

! coiffeuse, food, ~~and~~ porridges kiffaya + beer

not dangerous ! Hatin.

Dance

a. Carry knives - show ! wrist of Qe - we tota w. knives,

cota our pumpkins w. ~~[illegible]~~ cut meat, + ! sewers

knives + needs. The cooking kiss along. At

~~[illegible]~~ we ^ fined of we carry anything in t ! unerfe

— when I we carry a need. I know. alabi say any
tree, time & flesh.

Schubert — I age of Rehafeh can not I understand
laughter & anger; I tears or emotions, she can
not not at ease.

And I as a protestant being w him perplexed as I go.
Strong time queen, change time needs.
Red feathers

Up from I man Bath in hyenas bagi i cryin
Prince w red feathers.
1st com I o, kin I Qs — comento I o. ks
alabia- kin
Ibiso sekuto. bangi
(Old Qs dr. in tak. w horns at the mark dances and I
I crowd come slowly of. I tadgbo in front
than his Princes. had hidden
Come at up man I bangi

Hjemme

Bongay of Lyaka

1 Princes & front line goes south first, & 1 bridle left spaced.

Bride has 1 mynah, & fashion of 1 tigerish grade bird, 1 mynah other hand. In her hand & large kaup, that 1 other girls, but in her left, instead of 1 small shield, 1 2 spears.

1 women of Hale dance top & dilaline 1 crowd, & rajahlaw amer troops the • princes – Hale.

& Hjemge – bachiers has sick w 1 red feathers, nowhere angry 1 lesser fry.

An occasional peacock feather. The women of 1 Princes had 1 chin mynah, 1 swift. had theirs of a single strip of bright purple wool, 1 women of 1 girls hung round neck, all were in new & bright nabiya.

1 women of Hale

kubhela - fikisa.

endhlanpo - umuntu ufolwa emhlangeni (incisions)

✓ 42

Mass of people & Dance over before I am of I party.

Cattle brought I umngane

Princess sends food & shoot to I Native, who retort w laughter. She runs him all down around, I girls come forward sections

Drum turns into I c. t.

She hits I umngane

Hlabalesikati in Umnwazi

Cows & ~~spear~~ shield. Man lies prostrate

M/ferqu takes his little spear

Princess surrounded.

Begets frontier.

Begets from Natives

Spear light on gathering group returns - I

Girls sing stand in I backgrd. ending I song

✓

a. from | Hatie will come to fuga her
sidewalk his well sing | dance

| Change back w. Hfunga.
| song ended | Hatie hot to ~~[illegible]~~ wings
legs down | speak change position | fun. w
| trouser. Switch left dance
| H.-n.-l. w. long dangle here comes in
front of | mother + says | If we take out |
Speak, we don't want a, but we have let
it stand, unpleasant minutes wake.
| forest say sunny after breakfast.
Bahattatie answer dance | last song. Carry
stick alone | girls come first, | Hatie
imp. of • dance tools |

Mbilangale } unwanted of doll
Nsumbango — boys

V A

Song of liketo

Hawda ngalipi mama

Voza ket.

Kwakiwa ngweni

3d day.

Ngwata kwakiwa ceo ko
nensi intomo yami

Beast killed - gutsepekela
Girls dress & go out to a k.

Beast pitt out to girls. Bring by ready
food like I mojoka - dijiolj.

Abosiana
Abesaka kintombetana naiganile
I setenda mahuli

Shiledana

? Sacota - go w. difficulty.

÷ of Heat - Imbuti. Heads underneath goes to 1 guest. 1 rest for 1 guice.

1 inkomo yokungeka killed + 1 umsasane goes kite. - to old of 1 Hlwathfwe clan. M - H of Slime

The umswane is dug into 1 grave of 1 s. bage

1 Skin → home etc

Lead into sidwata to bride

ingonga comes back to 1 home

Ukumekeza

4th day

1) Lobola by Bride

kumekeza

1 Refusing of a walas her 'Pumma mega sesikuteka

Come member

2) Inkomo egolo

Inkomo, umpengulomdo

hymen

umu mag.

umhlwalo ngehlobi

A. W. + 1b - 1c a 1a

V

Sengstunga
rykimtuka maga
tukutana maga

Bundemás Hfergus

B's ~~[illegible]~~ ~~[illegible]~~ friends orders out his lks. heading
(his lance, sword, shield, - drawing, & brandishing his shoulders.
Comes to l. k. & the goes out in fidelity / forgiveness of
wrongs &c. | obeys - / recovering his false charges
from. As she is going out, | Hatim cry after
disappointing - reproaches the mistake.

Go to B's with torch, bare arms for marks
Stay a longish time, 'I B's' having threatened
to chastise & stay.
H. in ⌐ l. arms.

Ligatoga - umuntu logetse kekele kwalabang

✓ Tells him then - in most [illegible] & fritz & [illegible].

He must [illegible] well. He has been taught Bongoa when she leaves.

Insult any passing girl.

Return to / sibaya. Sun set. Hehaya. Bride in

? sidwata only, carries spear after him. Spirit leaves and Walks out all alone, / girl. always behind her, never taught.

3a Song Ingoe - [illegible]

/ Completely unstrung. Bride gone. Other [illegible] sitting down

where they cannot be seen

4 Azalwadeday. umdlamadeday

Go - sing on / room - rest.

Return to sibaya. sebaya

[Has intends of whom [illegible] to / girl]

bisaya tmpangela – tmpni

with wrapped – go forward to a house with a few elders of the group.

Arg { Uyagaya
Bwambone

Put dish scraper aside for part of bride, ask for mwos ski
Ask where wives are, pointed out a house

Drop blanket in Island – to Kwahalatine

taken from him by force yesterday.

See to Tw – Ketgwane fear there didn't be

onlooker for Umbeza, but here many onlookers.

Gifts

I cable given to bring bride backers I

unclamoughbets who were pow I embarked

to H's place.

(Gen Odein turn proper IBs when

big chief kiss sick cryg wife come

really take her away – him here

not be bloodshed, so decided

to make I law that big chief to

besaya tmpangela – tmpani

ask unofficial – go down & talk to a few elders of the group.

Arg { Uyagqga
Kwamtshone

Put dash scarpe, sandals in front of bride, ask for mowers etc.
Ask when mice in, pointed out in kraal

Drap blanket in Island – Ivo Kwahalatshe

taken from him by force yesterday.

due to Iw – Katzwane law that didn't be

onlooker for Umabeya, but here many onlookers.

Dikie

I cattle given to bring bride back in I

insulamqheti, ok were pow I ensabela

to M's place

(In Idem tenor proper IBs then

big should kiss sun cogg wold come

really take her away – him kiss

not be bloodshed, so decided

to work I law that big should be

mantontolwane - walk on | tolo it

present

✓ Stain soy fa Tenses

I. wo a ye e. mbosi

kanla umblambi webantu

abanenkomo ekakakani

?| kufo lomkulu adyesh

" " " 200

II Inkomo ayeko lapa ekaya

ayi a zeh ash achee

?| nyakuwa ngesiwu nage (nanfela utolobulanga esisu)

kuti sengaenkondweni

mkondo nyangkulu lapa kaya

sengtopinga lapa kaya

ngkumbela nage ekaya

bikelani nage losekaya.

sengisenkondweni

emazeze - emakulula

taba → if a rock a thing, a bin amaphi amen. u. 1 lifa ele la hos, shows ele w. ~, ugonda taba.

pintsatela } to divide - helpe

? gomela } . - -

50

Angito call / Bros.

Kota ungukoke umnagelu

sekung sele dje ach ch ach, ache i

hlokoman sumle

~~[illegible]~~ ugizula umjoni

(sung kulula kudzunoze)

sekungisele lantsanga yemi sengabuyele kaya

Hamus Sonyi / Indlov. tsambas dances to the chief happy.

1 ufazalendodana

2 ufazal'umbalo

indlamadoda uyawo.

ingwe ingwe indlu yezikali uyawo.

ya ya ya ya ya o . ya . x

umbalo - ugitelumbolo, umbolo wele ugitelolisile

ugitelohlisile, ugitotala umtana angukwati

utotalelwos,

sibalabane - light skinned person.

samdzembe - person who can dance.

Lelonge Le Mdabangaba

Hbamane - modern girls

Matsenga.

picketa - punch, ukupitjita

Klabula - wgta chati, kusika chati of wood

the ... is wet, if wood is dry ugabanga

schlukulla - } ukuhlulahla plants

lulwani lwenkomo < }

~~ukalaza~~

umlalo - skweneta,

Hakishah cows

Tola lubanga e of Hebo grp chiefs t down for the
+ they paid the must brought without Bank
food sent down to grp. Thus no government
No - i. e. No other wife can use it
food but from husband well I need cattle by Bob.
from a least kill by a friend of his

~~Ubolas~~ Lungi Ulikati

2) Sugaketa - besingunda ukusi,
besingunda baconsile

3) umame lopuna e Swatane
besingunda bati esomangoma

Bunde puts a string of white beads round her neck
~~Bunde~~ Isidyoga li. comes from her place,

Inventoriso:

Big Dishes 12.

Hatchets 18

Hats. 4

Strainers. 3

Brooms. 9

Blotts. 2

Yds. 2

Soap. – bosc Velvet 8

~~Candles~~

1 Urn 1

Little Dishes 12

Trays. 2

Breads 1

Comes / Matsis, carry / inhlantsu. / Indwe of
Matse carry most of / wood.
2 4s. p ~
leave / wood outside near / ka.
Bride carry strap of white beads.

? Rev. Say Ukyeyeza ch ch
Ukohla unkondo

Reaches esangweni, hide in trence, walks from
Rest stand behind & start singing. butterly fa
a little while:
Ukfdela elwandle,
_afsela bengumi
Change to mekeze Say.
Ukohlunkondo
Uyeza
yezakali

Nat – upset – taken up it –
dish soap & towel.

2 dishes, 1 w soap & towel, 1 empty finish –

Mi – in b. blanket all 1 dishes, brooms
etc. Aha s. dry w

Goes to bus. w sheets – we ourselves to choose
knives – strong of which sheets put and
has neck.

Comes 1 Hound & old G & Hambrian
1 takes her & grips her by 1 hd
Puts down & nat –
Nat's may fire man – tele to face 1 –
– turns.

Indian bandar [illegible].

Servant [illegible] fast

Stand [illegible], then resting face

H. [illegible] walks, another [illegible] & [illegible]

Judge puts on [illegible]

Child [illegible] unwillingly, but [illegible] fast chain

by blinder

Old & smuggler takes arm [illegible]

which leads known [illegible].

[illegible]

Green blanket

Takes [illegible] | [illegible] [illegible] of H. [illegible] [illegible]

[illegible] puts them on.

Try to make | [illegible] [illegible] [illegible] [illegible] [illegible]

unwillingly.

All [illegible], outside [illegible] into [illegible]

Mutilation:

Part of Leaf Missing

Text Loss?

ox

Idioms & Proverbs - as tip at Job School

inkomba yenonana - I gd turn deserves another, or I'll pay back in your coin

~~sipeat~~ siyakuigcela iwutsiwe -

! Rome wasn't built in a day

akuko indlela zigazisekayo - there are many ways of killing

shambahambayo amamcuba - a rolling stone gathers no moss.

lowungi labo liyabona ububengemong icoko sprd lhti. [really means a bad cook]

1) Sikuni sibuya sezinkwetelo
2) Siyabotsha amanyosi.

or 1) tasuotasi - if we play we fire, we'll burn paddy.

2) If wooden or refuse to put meaning, I say siyabotsa amanyosi

I am very glad to see Beemer, good by
I am your fathfully friend
J. B. Ma Lembunika
answer please

~~I bid good by I am your faithfully friend~~
~~I am very glad to see you Bean~~

✓ 5b

H-n-l come Bring small luggage of
bag.

Spent 1st hour drinks, tea
Bring bottle / uncle - 1/- for H-n-l
& returns w bottles.

—

2/12/25

I follg. morng / party left Ceu to Cen & shd
have gone / day / trekking more sp. /
mahoshots & Princess, but / beast grounds
Matse had not yet been cooked. As they slept -
I H. n. l also say that they didn't go later
on. The bride remained w / ~~[illegible]~~ sed until
tell sunset when it worked off.
On / morrow / go Matse bring back / spoon w/ the
the gog leave. / B's wedding & tell them
the Bank. Left the people in good health,
The girl is a strong & fair girl &
let them see the remains so Dok

Mutilation:
Part of Leaf Missing
Text Loss?

si fela – umuntu lozelalo, lifunde umgalelo, galela

fiintela – pangisa kulungisa

sympathetic et nervale – gotheuer

kne

galela – 1) dumisa, bengigalela Hatse lemtabi yami

2) libuto lugagalela – fanyi agalisanb

Hlala to notify kubo if she gets ill;

They then walked / & gave him good advice – he must never gala, whatever lies say to him. He must be silent & patient. Umuntu ngat'ezwa kwengelo for another meant to be given him.

I Hatise & explained that he did rely on all Hlala to help look after Shel.

Went partly / way.

3/12/25

Sensat.

Iola lady who rolls about shows that Bab also walk die Kerk amb ola qs.

Wafa nyogo utopekelwa ini.

" " utopekelwa ini

I think we may get a of / umbelambisi; / M-ini – l.

(bazakebo) ÷ I red any umkulwobo.

umyombozga nelundwelo

No I can know, ti umtyebule.

ugakwenu - yo sowefe

ugakoetu - ufonefi kozaketu ka - my co-wife

ugakabo - her co-wife

kotuka, kabuka

mkanga nakanga

kabula - mane ugakabula umgaba asiyo yako

kotula - kukotula kwenti, kwa wali

kehlekile

kwomuku - shame

ugela - mbongola - uga - put / lubwa ~ lbes. or wali

kobozisa

51

1 Zul. calls bowa, Matse, mkwenyane, so does Sotsne, but Sure. + Sis of Bat. calls him mkwenyawetu. Nor does ~~they~~ 1 Zul. call 1 bad mkwy, by name now - calls it Matse bolamu bake - 1 mahosi of Dig + of M/engu, ∴ they =d bolamu bake, they call him mkwenyawetu

L. Tat

Inwala

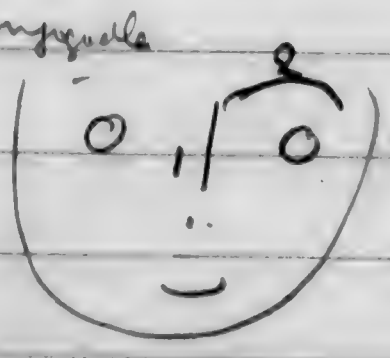
kwigaba kwife

1 emagaba emfe kwenyapakwa

2 P

Kafson (kwhlelela ommdyelwe uyavumela + kwaba 1

~~umdyelwe~~ umyuwela



kwuna umgogodleni (backbone)

amasiko

Iwendo angalimali, angakutfwa

umuntu ok. umu from ebelungwini, + is lubad, + tsekulelwa
kwagadalwa sikwa nye.
The amum. ok. is lumad by 1Kg is ralin. ulyo by
1yaa umnatwa, ben fo is also cookedly 1yg.
Bakombelwa gross ngs eat 1meat by 1amm. killed
for 1Zulu.
[Not so much envy directed wo ben path, as
wo that of 1Kg]

Nasapitula usapuma ngagga ngitdlat.

Ugelafwa ubeni fe gous and cattle. kulafwa
ukusi; If anothe gous naked, umtakati, or
~~afungu~~ seen ngahlanga, wo he 1Kg to go naked amu
umsunguta. gross wo. wh. 1sitje funeld Ch.
1Dne. kuhanjwa ngahlanga.

kugafangela kilanga lingangwa ewti kwakosi.
it is 1 little Dne. it. 2 1 most N.

7.

Tinkomo, kudzatfelwa Ukukwelela kalimakosi kumanyasa. Tinkomo ane nova M. B. kim money, kuti to kima for kuplwa of kim presence in line ass.

When he has kapulad, nyopangela kilanga kalipumako

1st Jne Sny.

Ukonjwe ituku, igitwa ngalenge kumpiwo, kwela ngoinge sandla.

Emafepeke

kotsi kabotiswa umuti

---

7 | likatsato - I med w. vl. people kuna ekwendle tichin sikadla sake, a kuna it uncooked.

intohlem - a of I mdo for Dgw + also ekwendle take ili -oti

nontwane - tradition umpompo

ste umntakanye - a girl who has children same being = d.

umteleli - a girl who doesn't listen to her H., also an umkwadla

kukuya

61

Ph umvale - if w see a v big ceremony, w

umuwale

? If I evidence a child, + I. takes an interest requires it to me to make her tell of age. Does this form part of umvalele? Yes.

H-in-l. D-in l.

At first, for 1st few days, occasionally walks, they don't eat from the same dish, but H-in-l says asalesidla kanye nontwanami, kam D. Kanlisler.

I had. never eats in her D-in-l, but she can eat in I presence / I don't mind it. Never does she eat meat in his presence. Beef from I butcher.

Libendle

62

= Intsile kwabo put on lo, as if his away, his sis or a gs, mind
Libendle dankhe - kutfungisa umkhi. umnakwenu if no sis
sogabekwa cotfiswa esibayeni.
Ugatlenga lesitbali
Ugatlaba umuti vetu - sed by | porphyrogos plan
sometimes, then | spadus stick on | gateway
this stick taken out soon after. Only | Induna
do this stabbing when any: else who did kaba
umuti wabantu.
| child, chosen of | kraal, if no child, | boy sent for
lucsa: unstwanele, sebamnikile. then
they give his | child say nos. anyone.
| spear in | cattle of Rathos, eg
Hlengwe, can be taken of anybody's kraal
but usually that of | umdzabe.
the spear for | Kgs wives is a special spear
kept for such occasions.
| choosing | bead just before the gages him

Guest: 'Kwabona nokuti, yebo'. ~~Sesiyaka~~ Ontuba
'Siyesazi - reply'. Then group takes
place in 1 hut when 1 ndlotshela
tremes a ngenxwala.

4/12/35

Izwola

1 Izalwo. unpad enklanga.

10b Izalwo. lumaswa ezi umbuti at 1 time pamsi but
used / cow - 17 1 Hlaba stayedwa - umnyama umcumbala
Startiato unga 1 yo we started.
umvundeso - to lumen, not eaten by Barkes.
Ukuhlanza Ndwalegwana, tradumar dus.
Stays w ndlela 99 Fukana.
Sto in kwakwa sikwamba near Ukdlaati. Stays
i 1 point, on. 1 mover ofis sot. has washout
off the ones 1 same.
1 ~~Ayatkuya kakulu sokwenza umyoka~~

Informal constitution.

Lunas. carefully removed sorts of livestock spelt. When they come to a market to spend contents ~~[illegible]~~ known as Ipid. He is

20 insulamputeti } of Tongatapu
4 luggage -

20 insul. } of Fiji
2 luggage

wasted on Lewei, cannot be washed at home. Then carried to insulamputeti Ipid home

Lunas. eaten by Old Qs, Lamlendeby / M.

The luggage =

Bopeka ntsambam, kusosa bakamatl.

They haven't yet been greeted. The luggage

amongst of boys called ntsambam.

Ms of Ipid don't eat any of Lunda eg sibongi, Tamat.

Nyatonyeti dance.

umfundo - a parcel it is usually tied in your hands, it is wrapped up in grass, like parcels of meat but in by Bekwenkh ayawutwala enhlolo.

umbungu - a person badly built.

it an umbungana it comes out dead from stomach

Umbungana of a cattle begins to Mlamohlana Eyakwa Kwa dr Cat. Takes Three days. It nodding a pot of beer is taken to Kraal.

Ukuwa Kwa bang Icowa Short

Sugatobola gogo gedlengula sitatato tugada Emit kay dwechina away, stay kude tenkosi, sebangebayise, tsuka umhlal, bawfalandlana yabo, batsalisa bawsi labo balwalala nosengakembalo sengakomba nolehwasi Ukuwa. Ukgoba - Icook does Mlamohlana.

umfundo

umbungu

kusengkondlwanesi

bacatulula kusaca

What is done with the ashes of the funeral pyre and the bones?

2 days after funeral death of red beasts killed

Speaking to the dead by the wife?

How does the Kyanda the beast?

Do the Vampire people go naked

5/12/35

Are there any cases where the Jerusalem is not given what did the parents receive?

What happens to the mysteries of the lizards? Does it cost for a stranger?

—

Impersonal party meat used drug Gourds allows the give life, lizards as symbols of resurrection

Unlikely are anemic the grooms crowd shout 'let it fall, + bravely let it rise – to show the the bride's F where was.

The lizards of so + so's clan?

—

After action the cloth cleared: Do the relatives of the dead sleep on floor for 2 days, sacrifice

Then bread – milk

Then there settle yebuselem for ever

Kobola Cabi — Lettoba

Eem of I endeka ut bit I malam nottuhim.

Ingongo of bugg.

bangengisa kubmasda

bb lababatabomfati baigipmasa bomfeka kulabaya besebayem bapmaya bagitsabia baileba kulabatomfati, a it s put in fanty I M7 I qual kwenda kuti topuma ublanti ekabomfati undam Labomfati bagibwysa kuti kude emlam vona ekabomfat, besengatfwa lomlobabati ikolati kude enblanti, nonkona ugatfwa lenblanti.

Rain — Rain Mabo

bb. gone to I nts + dgo up I ambungu, + as he ~~fee~~ uncovers it, it cries Fé, then he comes ~~out to~~ into the. wi it + gen when he found it in I Kob. it says Fe.

The people at Ime. dance to' makes the story, & the earth story

=

Besakatsi babeaba lugege, lomunyo
walomatumba nyabamba nyaka endelwa
kwenda kutsi inga fefe afa lenkomo,
kwendawa at doesn't die at the time people
of ekakaba wish it to die. like ife, into
~~yokudlala~~ kuyadlalwa.
those of the girls place don't want their beast - nkomo
yokumpekelwa. to die soon

Songa of lugege —

Ayabonge Ayabonge umankantogane
E. Hatse.

Song of the unstube.

Balala efanene, etbrin

Tinto

Kabyana lolo lubapatio ~~kumba~~ lubalala efanen.
+ fisa esikotsena
tinkomo tibunyiselwa, ~~kogon~~ tibunyiselwa
If only a ⊗, or an Ut.y a slept 2 days, if an
unnamunzana kuye bacedwa ukupotsa tusamba.
kusindwa bulongwe.

When I hunting I make was fulelaa took I grass + I
demeans a branch in I sibanga H. 7 Sulma
Used to be 2 lugage, 1 killed at I as places I at I Ga
lugage was bulla elakaka + put on Iungonga and fed
+ when she came here it was cut + been
drawer + taken endodgers - sell fisaungonga
for I been Iungonga is burnt at her place.

Lwa

I poor people used to hold lingoje at o: place, & then sheden. tinkhongoti stayed at 10: place, I next comes to I qs place. I tinkhongoti eaten by I girls who stay behind - before used to stay behind I Princesses before didn't come: I amatuka, they do so now

nokwendwa bukati.

Ekadzeni kwahlatfisiwa inkomo, bukati, bosebangeni babuta kutsi, kungonga ~~utshomba~~ tofakwa ngubani, & kuna of him - no girl put on a boy who when he =s + bears a child will po kin.

kuhlanganiso indlu, ephuhoko nthlant.

They took beads before to stop I reminiscing of language of lingoje. That of I bukati is not reminiscing.

Bukati also comes from labondaga - sendlu nap.

Litcombe - grass for plaits, grass per gangan
cattle plays

71

Dorset comes / amabela.

Umuzi

Umuti ~~[illegible]~~ usemahlatini

intongo yenzwala.

inhlabo - Isiti beats.

Ifuku

(Litkonga - Nyao Hidi

skins of patch black, made into sidwaba for Indlu & Hatsab.; other col.d ones go to La Hotsa. Bonsalay burnt. Hostit de killed for - non-lw. sitting Nyao Hebe - st / bones of / animals. bolaas kiem / a humanly vent mad

/ bridl. cattle / ~~b~~ . umkonto, / Dig. / ~~left~~ at. + / a.akosk / 2 back is.

Responded at ie to / call of Impalampala & when / Zulus took kiem, / herding stock

Hallo blew I home I what lot returned

Intomo yetuseleni - a I matalhi of Kg, enajahe go out & fetch back a grip of cattle kill lie not eat them leave lendakonyana. Yetuseleni -
Fay ~~A~~ stolen has been

Hlab

The Indl. ~~ent~~ sceptical as to I power of Impulevane -
Can an ancient mah - med

6/12/35

? How does she get Isidwa, from ? Boys.
What does I redo white beads mean.
What power has I Kg. over I chief
queens untouchable.
What is Inkendle.

Ulabato. gnyo

What responsibility of one F to son & FB to son (influences in)

- What sis has a sis to / belongs of her B's wives

- Does a ● swear by his sis

Need relab of I will. we broken to show I will was dead

- Dangers of contact w. other marriage Q

Ano wed ● to his fields weeded by I Q who cooks for him, but he can do it himself

If a ● dies his fields must be tell

— Lefallotse

✓ Swang - Swanly F ● fat

A ● swears by his F, but more emphatic his G.F.

ngibona mage - sometimes used.

Rt-fable tinlomo nempombukile,

nantwale tinsambo

ngoba

titolemala letandemo tafuka, saitsi ngahamba lendemo.

Mary Nyenya nangitsala tandambo w must never hit anybody:
uncusa lomunye kumfaya ngoba ukugalile.

Smith I mkulumamu has let to comments nightdress of the sees many moti ntukuto, she can take them ngesikhi, if she takes only 1, ngiyatula ngoba mkulumamu, but if she takes many I'll beta nayo. If she takes only 1, I'll ask her laughing 'why she's taking something of mine.' I'll tell my bro. + he'll bonya + say O vele unsitele, + kiem a vele he'll give u something else. But u can't refuse him, even his she takes too much. U can tell yo bro. + he'll speak to her. He'll scold her. She has her own store, + of ed her

Ingabengata

own hen.

[I prune of swing is ~~that~~ a endange ~~[illegible]~~ prob]
Ngadlala ufunge umuntu ukhone,
Akubletina kufunge umuntu ungako, – will get
ingoto & die.

If H. or F. who love me dislike, if hate – hate me, I know this
ingibona ngoba angisuwo umtwanaho
my own F, but if just a F. or H. hate me I'll say

Okay means I said of chickens when the smear – then
it is fetched says. He must not cross me in
Sekwata ukh. If have borrowed, even if
not so.

The child will always be backward by I have
given clothes, & if I H. has no galong I child
will become accustomed to I nokoti. But I too.

will go to Isaal if she tries her.

—

Hassan -

Lathlaya wldn't consent to right to his sons
is "IF" of Hassan's wife who is sign to Lathlaya
~~[illegible]~~ Sage

—

Senior

Libenda - only yr gals daughter, general formally, like I
tradition, and by friend.
Ingoma kwamnala bekhala is ~~[illegible]~~ w have
consent him as a wife, yr children will be
born by him, w is no longer a girl

—

If respect w must yr formal "F", like I F, ~~[illegible]~~ ..
If w don't belongs her, w will never belongs
yr our F.

Yolanda Nkosi
=
Ulwengwa Mcube

If my f.n.d comes when I am early I spit out
the job. If you job I don't know to
have money + now F S.

—

Agric

A Xh doesn't have rotation a non Xh, but in Sigle
wheat a always was 1 main lima, 1 Xh
now manages to sell, + it's not given to 1 wife.
Now when 1 a is away sends money to his fam.
+ 1 Q in Kattapwane pays. Varies acc to
size of plot &c —
in 1 Bushveld ten is 1 payment. If children
at home they do 1 herding.

Educ

1 dd usually sit in 1 approach + rude for a 75 a
to comment + sit emergency. Also in any
emergency an old a is more competent to deal
w it

: Gadulwa – gijima

Baptism.

1 child brot to 1 Church, + bit footbag or g not
ste on H, s of o o by a o. Why? agati
kwendewa Mkulumbuki, Body of God H +
that 1 child foremost in her prayers.

Land Reason for refusing

Bamapaya, abasitsandi. They too chase
us from their farms when we come to cut
grass + bite us. The Eur. don't use grass
as weeds, it is just wasted. Ncentum not.
Go fd cutting liliwane for roofs near Steyi, 1 owner
came a footbag scolded & knew it onto a pond,
& took 1 other & away, + 1 owner ~~[illegible]~~ gave him
back. They hadn't asked his permission to
cut.

---

indumane - snuff box of rolled stopper

Lady

Gdn

Ngifuna kubuyisa umhlaba ubenokundla
Otani sikamzi,
Nanivana utsontfola, + u will all me 1 meals,
but if u don't agree, u ... work wi him
+ u not tek smuff his umhlaba work w
it, or even know some of yr what soil into
his umsila field. Then u kill 1 goat on his
soil. He won't be able to make a case,
he will however hlala, + not hesitate
to tell them he thinks u ... have
done him to him.
They called before 1 bunsi, + then 1 goat
ploughed is already prepared. 1 ox is
always collectively 1 of 1 place - 1 Inol is
considered.

umvangati lepompayati, sihlabela
umtolo ujakhlela

Ngi bonyisa ndikabo, a m i p. ni
" ziautalako "
" nawontsme

Of I ourkwa ofti to has finished to propose called
~~ushel~~ umshlwayi & made into bren

Rani

Sh. came, came in I made to I Kafay.
No, alla to walk across I space between I
tubbendlu of each side. ie to front of I Nolunk.
had to go all long and.

Nobo Selma
:: of Bucos
In trie of farming, ~~Cable of~~ got ossoldw
bags of mealies, got back I money with a
extra time, if not returned balance included
sti up I cabb in I Sec.
then nati sold umvangati force for
mealies

tukuza - kubelanyela

dedela

When a person is beautiful, sayo lilanga

bona

umakosi womtila - tiswelenga, clothing / ~~tula~~ shad -

tubbanta

1st Eve. Things were at Hlya. We ushered into our houses when we saw a Eve, he wld eat us.

Horses carries Hswati - wondered what they were, / girls used to run from them

/ hyenas used to be driven from Hlwlo

a flaming brands & fresh covered / out sides

Gidshlen learnt from Gtts out fireback

Song of Hlanzeni

Intle nikosi yetu

lenyasoki

Hlanzeni not salad, Hswati ran.

Guys Blt / ciamungan bodye esiganyeni

Ketu not moved - reply.

Dance - return.

putsela lude, ~~to~~ -
lewende ngwe eveni

tunozi - bathlungu
lusizi, ~~lutolo~~ lobola, sentoma indoqolo.
umomotseka
angedolu amanomape tsakuela
lugugu - usakutsenza

Dancing / work time, a returned w/ middle of
lumenge.
Went naked but one pauldrew which passes
all over their bodies.
Emfajane - Inanezi body
Many cattle killed for kanya than M's
gave their feats
Boy asp too if a stranger comes in gave home
that, a killed a beast - the whole left
wilderness a few beasts & as tokens of
thanks. Came from Tonga before Cuna
came here.

—

✓

Lua - Polygamy Cattle

Cattle Qs who don't find a masturbate w/ Ifunga.
I Eum have meds at cat like a o, but it
is not I same :: ugapurtate lion.
Dances absolutely possibly of fault w/ pad

✓ of 10, except for 1 or 2 few yrs of war.
~~Hom~~ Homosexuality is not practised - was very interested in being of his sister.
Bestiality is understd, & actually even sympathetically as he is considered a horrible thing to do.
The ? of nuns & clerical celibacy as more easily explained - bitch sodbs, their blood has never changed. Once having experienced sexual pleasure it is far more difficult to renounce it than if it was a thing unknown.

✓ Rem

?1 There is romanger tricks sudden
don't eat of / meat of / 2 commit. / undressed
trick by Hele
Indeed, steam steals hands in untouchability
angry during / work. Must wait for a clear sunny
day before flaying / bolt, river come out / fully dry,

[illegible]

[illegible]

✓ Tengweny

Nangamenye
ngakwenza he te ye
sentombi goto fahla
Sentomba lwe lemgoji liyahlupa
uhlukuhla ngani m̄ntwatana
uhlakula ngendlamu lemeyake

7/12/30

Con pegnat

Intthlana - pot of tea given to I mokoschata
for wh they posed I beer for I Inolor, Invited all
Nkem of Kiem but to drink Kiem

Ram

Ut cattle hit by

Short in bagam

Ngabhale lapange

To cola litle

Photo

Engineers - this letter to be forwarded from Hungary.

Melangene

✓ Vae

When I Hfatsa were seen I swazes, lake'a ch collected an impunge - an attoni. Took Ihsiba of I ombeni + tried to outs I hosing I impunge then cent I impunge and Hadato be a perfect impunge. It was heavily and then it ran at three I ranks of I enemy

On ending begun fig vlaytin hard himself and One way - got on ombuti + had top of I hill cut off + I + had to be under ti hains while I aviin was still

alive.

2nd If no black amongst fowls, we
get, all red, if ~~one~~ lion
passes it but dyspt touches wood
Hartsfang tells if anything is V
by making a noise.

Wed I ran to where lion was given,
went out as a special spider from
Umpakatsi. Which he commands
I dyspt gets.

—

8/12/31

Nabo Selwe

We heard that Europeans fighting Germans,
we also heard of Boers Eng, but we didn't
know / difference, called them just 'belungu'.

Izi – [illegible]

Tintsela

a) Lidzeya :

b) Hadwedwe

c) Libovi

d) Lacuwuri

e) ingwele

f) umblamdgaga

Sibiti sentombatini

Uto

Ingomo itomu

nangumtlaba wyadumu
ya
abomesifulalawa,

~~umay~~ sesifuna kubleti somgwe

Izwe

ukubla umhlitiye, umakhlosiwa

Sim hyapumu lizepumu elwandle

Mhlangwetlanga a tanga Somtelela, tey ova if Mhlang
elomni elom

Mhlanga

komkatakwowatofanga

intero = nipple

Gomatile

Ndabi

Nkatandle

Mantu

He first chief = 1. Ndabi & Magagula

Inyoni, Indwa, not eaten by the

Sadzatsha sat x Magagula.

Mzombwe ← Nkikiso ← Lutulo ← Ndungwane ←

Udlakadla ←

Home Elelangweni 2 B's, 1 Gomatile & 1 Magag.

I found, the home had 1 room only, but

they was believers & so it was given to him

Present homestead not spot Wedge.

Nkonda

Nhlangwane.

9/12/20

?s ~~Ga~~ corn ~~[illegible]~~ much ~~[illegible]~~ maize? Why is maize more than grown now?

Makanya umagabela, ukuhamba, always attended) (Ga

Telezi

Hlaluli

∴ Hlaluli, bayoze not

Umafumatene, Entlambeni

Mzeke ← Hahlangene ← Ngomdwane ←

Somabengo ←

Somtlolo

Kabo Selome

✓ Kwishop

Ot times antagonism btn G. H. – H.

~~Hatwa~~ ~~Gabelwa yi Da~~

Preference for labelwa of yi Da., ∴ kuyi He a

antoni, + kuy poty kwa. labelwa when kuy

stay w/ maternal G'ff. & quite dependt on them,
attern w/ paternal G'M, & P & M are usually kind.
Before boys purposed the polo, if polo goes ~~to~~
~~beyond~~ ntombakla wi', she'd be left to
mercy of strangers.

To coffee labour:
Kusuka kukahle (Blood of new family)
aesthetic side
Uebusele lubovu wai na? Asked of a girl
by her people, to know if she's a wife

Ola ba, o tiemselves scarcely enough to eat, will
give of their food to little strangers who have
come to visit Kafa.

Boys called each the two lukhola out of palang
for 'girl.

✓ Born to children, 3 girls + 1 boy. Boy was made love to by a girl or girls but the boy smashed likutbalo, his sexual organs swollen a few days he died. Can't get a contact of a girl who has been injected to it about vagina or by just ever'g crossing it, she must go put on / what on / disaway

Likut can on a / Euro.

Lulonga likutfoa emaga

Wolunga

?. Was being always known
What do in do to secure good crops?
Is time any neg. on a new plough?

Rain a no weight
? Is a snake are concerned in rain med.
Swing. He said that God made Iron
& Jaguar dang / Why did so?
asked 'How do / prophets get their power'
'From God' 'Well' triumphantly 'ancestors / Why'

? Hail med?
Sympathetic.
Is Tobacco taboo by Qs to work.
Tillage implements
How do in make an lime?
Practice analogous to shell medicines.

Sokiya call a lazy person unhasule'
Proverb for being lazy

Emaline

Skati sokuhlampela, sokuhlakula, sokuvuma.
↓
ekadyeni ngoba kude tukati

I go or send some 1 to ~~centre~~ all 1 walls within c
centre area, ekaletwa tinini. I tell them
1 day 1 Whole is being trained or cooled,
& if they can't come they tell me Thus
they have other work, or sick, or

Mdlali | Mdlali
Kangisa, Dulaphuma wokunyuma | Bekiwoko
Ejiokweni, ohane Vangunye wanguane come for
- stopped Hlaluneni.

← Mbilini ← Malambule ←

Taba ← Sandsta ←

Sihlelo ... ← Matsafeni –

Hoelase ←

?: for Indaba:

1) Count the cattle ... Lallatsel. ... in the presence. ?

2. For what reason does the ...

---

1 Sweep

Does a B swear by a B, + S by S's (ancestors)

11/12/35.

of Hawetsia Inhos.

the wants little litter. red stones.

Kati Gadu

Mpanda Mafagala Makhalela

~~Zomi~~

Lo Tat: Iaky. ha dilema I tac u I gwagi gifi to

War Ich.

Ndlovi – Mlomp.sc

Mhlabela lenzi, ngumunumu, + mpifumpifi

iya kagubula ndetumpanzi tomq. + mpifumpi.

Sugaya

Inyanga Nanga ngumunumu

Amy Sinyaya (empini)

Imy nàmya mpofumpi.

Amy Sinyaya

Because amandla and like yr soldiers who drink much whisky expire the water they don't know when death comes

The leaders of I mpi Mlomo lwaba.

Malunga sgaya, sugabatsela umnyama.

~~Lab~~ Lo Ndlovi Mkumanzi kenwe ma?

Batungela, standing shields together & then the
great gubela all the shields.

Qs. Cyg.

Ingapi lempi, & ~~[illegible]~~ poly the children the nets.
Also metope, mpungumpungu (to gather out
of small corner)

ngangunjiko ngwanana, to stab only thro' the skin, & not
kill it thro', like enemy kinds you deal.

mpafimpafi. ngitampifi. - they can't see us, for me if
you a real enemy & hide, they won't see you
you will manage to escape.

At Hfortsa the Basutos had fortified themselves,
in the hills & had small passages through which people
went out to lime & to pasture the cattle. Reason
for Hfotsa - war vs Mbedala

Zondwako of Ndgumenge, wabanga nettswati, + he also went to dance / Zec. ang / Zeo. + was killed + him

B. of Mdudla

Mgila / chief Mswati went to gilóant ang / Zulu. On Msw. death, Msw. M., / to Madzange, Zulus

wfanga esta, baka Mahlelela

Nanzi inkhlanga

Mgila went to Mkadlela went to / Zulu, at post M tabanta, ngakonda ikoZulu + / Zulus gave him 3 regts + he said he wanted to banga ekandla so gehlela. Sogwaza bakanywana bakamtombe called Ericaweni, + him + Mahlatshelala, city, + went to kill bakatshela + / army of Mgila cried nanzi inkhlanga + That was / sign for / attack to be made. Mbelini, i Mgila, grabbed / inkosana of Mahe + killed him, to see how it was

to fell a person to show off superior strength.

—

? [Questions and, it follows for dry earth
How do we large animals feel
outstanding?

—

Story of someone's fingers / school results!

—

Where have Rustic sites for big game?
Prunings layers / bush 'so tall' / game out height.
/ as out hill everyday.
How many bundles of grass needed for a market
« : how many a cut a day »
Question any tabard trees for bldg
Hurts
30 mahogany, 2 per day, 3 if ornamentals.
relationship offers

folone

lidutunga - idume

kufofa. (kubonta pamo,) ~~sp~~ ugufofa. ugufuta kugola.

Vitupenti

fudlawu - ugfyrose

futi; kudwlwapu - v. pompemu

ukulingana
ku
kugaffazankosi } ike

(mwewnewe ugezeko:

impumulo yefahlawane

Vitupiti

Dayo nontsu

What ut tay a qtr he qdu - follow } fotwallsi to the

What happens if I buy my cattle too mawu.

✓ Rlg

Lihlela hlfani - ~~t~~ - ~~s~~ Cti.

Incongruous of fine grass, often gathered w/ grass of I nokunga itself. Not necessary to have 4 blades.

✓ R.I. Totwa D lemini:

Bambolekela. If I bmerton go away, but it is expecting mutto return.

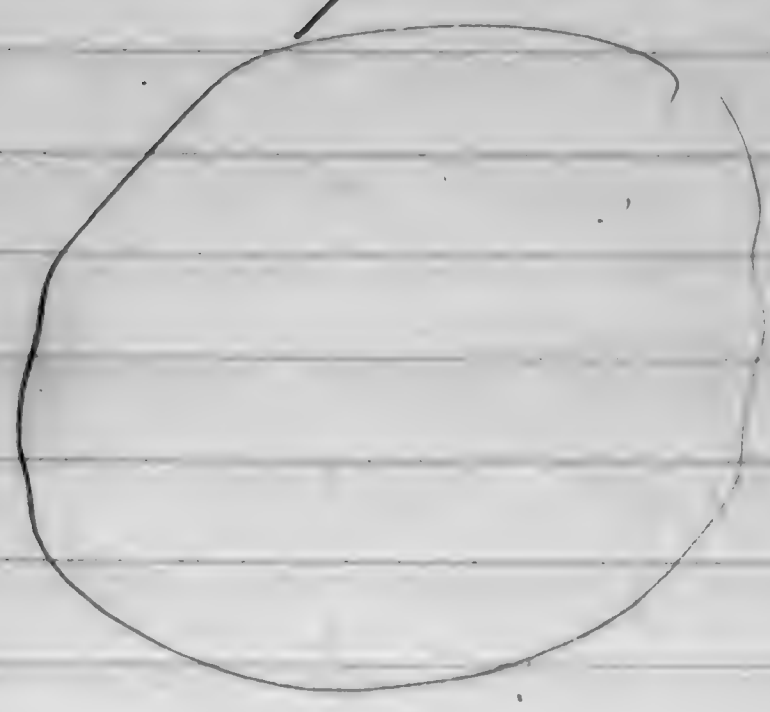
bambeka if go for good. If I think I've been beleaw, but it has only been loaned me, standing pt for ones. Judgly Ch. If can be proved I've been away for sickness or other necessary reason, I get it back.

? Is there a proverb like 'no fly catches for ants in each o apelo a rend.
X pedte a ustas from Kumo
In whose ungu was lobola stolen to 10.
Does a ever konda to ask a komme, praise hand secure cattle for his services. Yes

Konda Into lekhona entlabeni:
Ngambuta kuli ngelo domuntu, nende tukuma nangitatsa tukuma utongil dobula. Ngutosebenda umsebenzi wabantobale, kude nekhulu.
Umfati etekwa, upakula sitfa sendodza,
akekpe sebajana, besesibasaki, kandla
nalabanji bagati.
kuya ngetinkhoko tabantu,
Tintabatin atnanzaba, into lesinwe
tomina

Fd If I love b wife, + don't bear, + my sister will always be cooked given to any.

/amapa.



ashes as at my home. I 2 wives same children always cook fd for I children, & I's cats esangweni or endlunkulu & I boys too & all wives shld eat tog.

Buwile makes a & sometimes neglect to cook for a grp.

—

kude inkwale ligapanzela lenye inkwali.
pastage
... inkuku .. .. inkuku
often used to tell some, that he means, tat doesn't shelf another.

nalipisoni ugagolela emlomyeni ngi wayo.
kude leya siya gobela lenye.

—

Ndabe lobolela ~ even, libuba,

Likes more P. B. in olden times to show that a girl was sad when cattle died; & whenever cattle I sweat satisfaction of I.o, I smearing etc simple demonstration attempts made to get lobola.

— Ndabala nyama; cattle only for marriage.

Sepuku, when t married turned hair side outwards / when he raises this way + turns hoti too. Sepuku imbuti.

Ntjwalizm – no hair

Kupala – they specialists.

Blog mother insolo = tunyanga for blog to molestum

prohibit. Every o. knows

Kulukula, Ndalywebe.

N

Jondlandlu, he must marry a note when a st ejaculum

ngoto are Hage, kunyana na, ndabantsane

Bendle pila.

Wake ngutlantla; ngoba wabake, ngibuta
bomage, ngoba wabake, namadza yabile.
Bubuk ngoduly uhane ngu 11, ebe
neba, Ugalita ungalo kugala. 'angoba
bantwana, ngoba bomkati balomuti.
I will do it so that I will be like the child
fika umhlompe, ab o that this only a ☺
I am like a wanderer when I return, I
ask him everything, cows & children

Cattle Kgs. If cattle eat grass ~~or~~ nobuk, a bygone of
him absent goes & lila, bekufanye bafana
efanywe, yes ukufanywe kahle athome.
~~kahlela~~ lilehwana
Ulagile, if ~~it~~ hit too much
wenze ukhalanipa.
If by knocking fence of sibaya, not from
gating, IFS fault. Tshela always say
it is well closed, & if I

I didn't always try & bring back a bhlola
to strengthen. I planted of Isabaya
Kupatsa kwemati into lembula, handla.
They were wives!
Kudla ubantwana. ½ children left in I pot.
Try ~~that~~ I pot ~~don't~~ not scraped., for strangers
bakulungela.
Tintatwana tugotsla, umntu wayacitsa
tsina sesebaya, + dogs or ~~pot~~ chickens
It must be clear that time's a Gat thoma.
She must feed I children, ~~+ me~~ no matter how much
the drinks. But esp I children, I want to
see of them stomach as big.
Disgrace to go all thing I ind, accept food.
If I steal it is for my people, + if I
decem . . . .
If I am a. I will borrow all and, 15/-

✓ Usana dungakalya lupel ombelekolelu

✓ borrow 10/- from Inventor repay 5/- to
K kan go ... but only a ... do
not.

Petiane child of Mzyale. B wife she had breath

Inkulunk works a hand. But Xhosa don't know him,
∴ they have never known trouble.

13/12/35.

? Write an acct of ukuwasa.

? Description of dolphin child

? Sotela dung prophecy - ... do.

Utchenfo.

Ugarola kumuna wako nabuyello wako

Doesn't know / needs for seeing bahlabati, deantoundo

from another who doesn't.

He knows how to do fields. Fluffy grass, kubana

kulanga wemabele.

Lungdatme for only if he was used to wembela stealp

used to. Stone / Kief

Bring / Things. Get setfom.

No rule to prevent, but to punish.

U mustn't touch / stolen place from ch. it was stolen.

I would ask that ch remains

utshenya kwe, bezentogula.

U must that ch remains

Refuncato on it for play, & unfortunately didn't know

to bala him,

ungakwat. kulumbula,

Contradetth by mdumo who ccd all dus know.

3 Ex

III There are some who know to fogo, but not to uka.

Emakubalo – given by a ' to his wife or lover, not to him

Lutanda But knows need to make yr wife love w only, but he'll get angry

9 re

1 Dre. has nothing to do w food; it is love

1 Sum goes w 1st time they see 1 moon dress

Nullakanga ungula

Lwet.

Entlaba – s – searching the Vampire pt.

2 Umuabe

Umblabe smile, 1 Sum moves; but it doesn't always reach, spot. Plum talk a lot of romance then Tey say 1 each moves and 1 Sum.

umuntu wasmceme - a quiet, peaceful person.

bakuteka, bayesaba.

& to make a love only that Q.

Can boy lovers also have sex to convert visit

I calle.

1) Population of cows 2) increase in wages

Low success, ngiyati kutsi ngendile Ngiyapha

kuto, bonke labalungu batokuvumela, batoyelusa;

Hed - kulaka lopondo, to Hed him.

Hemp - Insangu

Iyathlangelwa etsini + etmgalen, if I have

o, go + buy some seeds.

Ligwai labazala, insangu bonasembuto - by every 1

+ to show that I'm e o, w must get 1 bowl + 1

pipe + 1 seeds, evenif I don't smoke, Lifanla

must always be at home, sihlangu lifanla,

lifan. It goes w 1 mpi wherever it goes, even to 1

lusekwane; 1 lipway seed it go. It goes w 1 impi

And that is smoked by all whenever they rest, it keeps them from being hungry. Its not a food, but a stimulant, more like cigarettes for the Eurs.

Even when close together in the camp of the Kafulas, smoked Nakulwa, they took the rest of the Lenemo came upon Kusakula

& smoked a Kanno daughter time, she was not yet the fifth time we talked of our respective strength & they asked she wild go out from any one, she, sept Them perhaps of our messengers old girls be treated in the same way.

This type of war was for honour & excitement, not for the necessity or to justify a cause rebel

There was no the Hfatic war ~~been~~ rebel for a cause, to retain the technical rights & ~~the~~ privs of the Kg. copyst. to retain the technical rights ~~rights~~ for which the

Day to teach child

Apprentice of Law

Eg. Illegal contracts.

~~Ran~~ Beg Cattle a money.

(Libolele, five.) When rec. thout Wana Wokuseni

Comento c.k a mental. ( ) a bongo fol

a ~~Kum~~, a ans greety ange, go sentent sen

Ilen grip from Hoko.

A little lali a grip from Mmotaja.

Letoke, supatiko mutwana wa Mdubuya ubeleli

112 Must I go over corpse dreams, evil seeds, adultery

incest – mutoto

Does it matter when I child is born?

Can any I be present at birth?

Is there a fine in I case of birth.

Day to teach children to lie

What does I M. do w I cord.

Does I M. sleep on grass?

Little girl hit, angry & cryg., asked who hitter. 'Haji'
'N. Tatis not Talk about. But if 2 children fit,
perhaps always ask why! that's this

Left Ks. returns a pice presents to all children
her hut.

Carnival lamps, beads, sweets, mats, clothes
12 dancers, 20 instrs.

Mnankiri Kirk starts 1 yrs when mahogany strip
Teak skin from chopping

Delay in Birds.

Sengicitsa unbelts,

If bathe dyspept, say for day I don't beat bath
arm on labour, they come ask me lots
laughing what strange yarn. then
I explain everything, if force I have had

kafelelisa matanga

lifinto

Uma na lalotsa tinsika tenmuti

jokola

a quarrel w some 1, & I dons'a it, then I tell all about it & he or she or boot & cobas umbosa w his own hand puts it in my mouth If absent I just speak, & they takel ash & drans f anything & gwenne ash to eat. Prapa f I don't hear they go to 1 hyanger & kesya I have an inheritye,

Hay be 1 emaalot; but 1 cuse is 1 same. He must hook ekubelekeni & eat ebubini. They'll tok my hus. too if he tan anything w his heart, emacumbu inhlitsyo yakeke, so that his child can hear, & if there is o he will take his sticks & go to pengula.

Lattotia 113

To Sangula lenyanga

bubalelu bhwinkhlope, even? sokoke batinen

telutinsi, on top of my nat

ngikhlafana nco fana ngowumuka ekubalowemi

if my bubalo is not tsambile, 'do'.

Pr even if I take medicine instead of bread

Impendane - if a chief the spot it when

a wit pregnt, the dead, if to a pregnt

white.

Pregnty

Lyafehla sisu, kwesabeka, inhlonie. Not free of

witchcraft.

If I been a child from my life end, they asked bonga

'nkanimana' I say, they repeat it 'nkan'

Sekembyisa

I wold say bubalumbulu (bottlebirds)

Delayed Birth

Nabo Hzinda had a breast offered to/ mother for her. H/ergun had to take that he could deny/ child :: however apply/ reach of her elders, he still being o. yy.
As a result she lay for 3 days in labour nearly died, but, wanted/ c.k. ∘ sed 'Whatever it that is x, I have o, help yr. child.
She cd ~~that~~ she felt like killing/ child, she was so sadly sick from it.
Her second child she bore easy, her knew I was his wife & there was no quarrel between us.
/H. wd come to visit/ Ik. ∘ ask how it is going, but ~~[illegible]~~ she is not present at/ birth :: 'it is shame there is hlonpo this here D. in .l.

If I've had a bad dream I not despair of labr. delays.

Commues teacher children gone.
Mangapakpal, kiss set or not.
Show Lord esketeni.
I babalemembe lokutsakatsaka
Silakelenis, umtsanavetanti uyasifela, can
be spoken in 1 hut a in 1 c.p
tempace ngemlotsa esisvimu
I 4 in law has not blomfantsi days can
help, she may send some, else kio' out
it is quite ok for her to move chila
herself
We dont know how it begins or what it's
like. It just appears.

Kayunga ugwe

It is molded or given shape, but at first is blind. It comes out to looks or hears with its ears.

✓ Story of the Holy Church — Elma

Hasula, my dear father, while chambile standing hamba ya Tolat listen good to find Hasula patisa litunge first but I his children were off to wash, and such parent not can his dead. Oh nge, ufile Has.

Sangalalato lentambetana, all Church people bendlute carmont; I ones strength field & they left here & Isaiah.

Tambolwane, timbile, tompungi, tmeme

Zondebbe – [illegible]

14/12/25 17

Agric. Harvest. Hy.

I settle. Ch. also trying to grow to the nearest 'representative'
of Gods earth & he blesses it & in return
then I reap & reaped, ~~gave~~ tell a small cell
of grain & give them small quantities

—

Natal Jungle.

The dog of plough only done by oxen.
Weekly. ask money for everything
1) Weekly collection, 2) quarterly subscription
& tends Xmas anything £5 – or 1/- knocks
below limited

—

If a person/chieftain be a stone put 1 the he lays sitting
~~when the dance~~ / chiefs can also come out

Ronga

Shangaan Kalyaya Matopi

Hela - kabetela umuti, & letanda umpalambala

Mixture of yellow Umbati, finely like cotton

white litt seeds Indofa planted in Shangaan

(Ukujulaka, sikhehla sk. seven gets dry, and drink)

Lobi

Indokota — red bean, ok. a burnt in fire & the

seeds, boil a lepot of fast & he'll tola lukambalo

Lukanda

Nyangada, 1st w. 1 grains Umbati + Indofa.

it then pour out in 1 bean + drink it w. him

Take umbatia & put it on a chest, then he'll will

love you, tiatsa umbatiyo, kwendela umbatia

kwifunifela umbatiyo

Cass

Infukuzane, ~~ugwala~~, umumela

Ukuba a little, put in my mouth like leprosy & speak.

Eliza Take the tongue of stone (S.Sefo) & then they poison the words in mouth.

~~(Bringumundane)~~

Bring back a stone from mines, ~~ukuba~~ gold mines

mix it in dim reds so that he'll be made a

pleasant tune & not have to wk. underground age.

Imgotelo - ungalompatela natina a hill fame;

umlambo, ships will be below, but a ship.

Infukuzane - Others will like you.

~~Ub~~ Intsizane - lovely leaves, forever

Bunyisa

Siswepu Shisa, + crocodile + w. a little fat rower in fat
tail fish tail
Umdlebe - dinosaur so not possible enough to kill. Comes in
like an earthquake. Now it can be actually demonstrated.

Tosh:

Lupanga let in gang, Gapela Bum stop put it in /
holes

Love

Must gaya + call her a Umbayana
Can bring a girl even if you haven't yet somewhere
Will take

Hey not work: go blade is not good: fingers ~~tadeta~~
Thangata, 6 - 3 blade 10 0, 3 by 15 Bs

Intosana

nakutanda bantu

Ke, elili, ni ntelly ne e umlomo ugu sphe,

A o stayo ne ne

Ugatondeka

Tayela

Wangampatza Kunalo, nalli nado go in to ne

Lomentwana ugamlungela ini

Ruti: s

Ulula Ullungu lobungu beshati

Pala nshati, ndoze ulule pezulu - m Itjungu

Ithagata, a, o Q o P o

Mhalumane - ncengane :: kuba ndi one, kwa' ndi

B.

mntu lomdwa

Umsebenzi wama ngifuna ukuba ngenta nalustando

kwe, (kwe) x) sikela lesi affi kwe, as well as my

B. Eet u me, e

---

a Sikela ekhaleni about 2 pm x 'donned' kwapa of 1

hut: I overcept kwam 1 by 1, x ced 'ulomi

donned kwadlu, x wa x, nemali stick gave

and a few sharp cuts. Bell wept bitterly.

Slime

Sing People seen by F.S, F. H + F. F

angetamfunga tsatsu wako

U klomipo ga H. ni. C x so can see funga

bytwa

'U dont overgreed by ga ni-lass kim

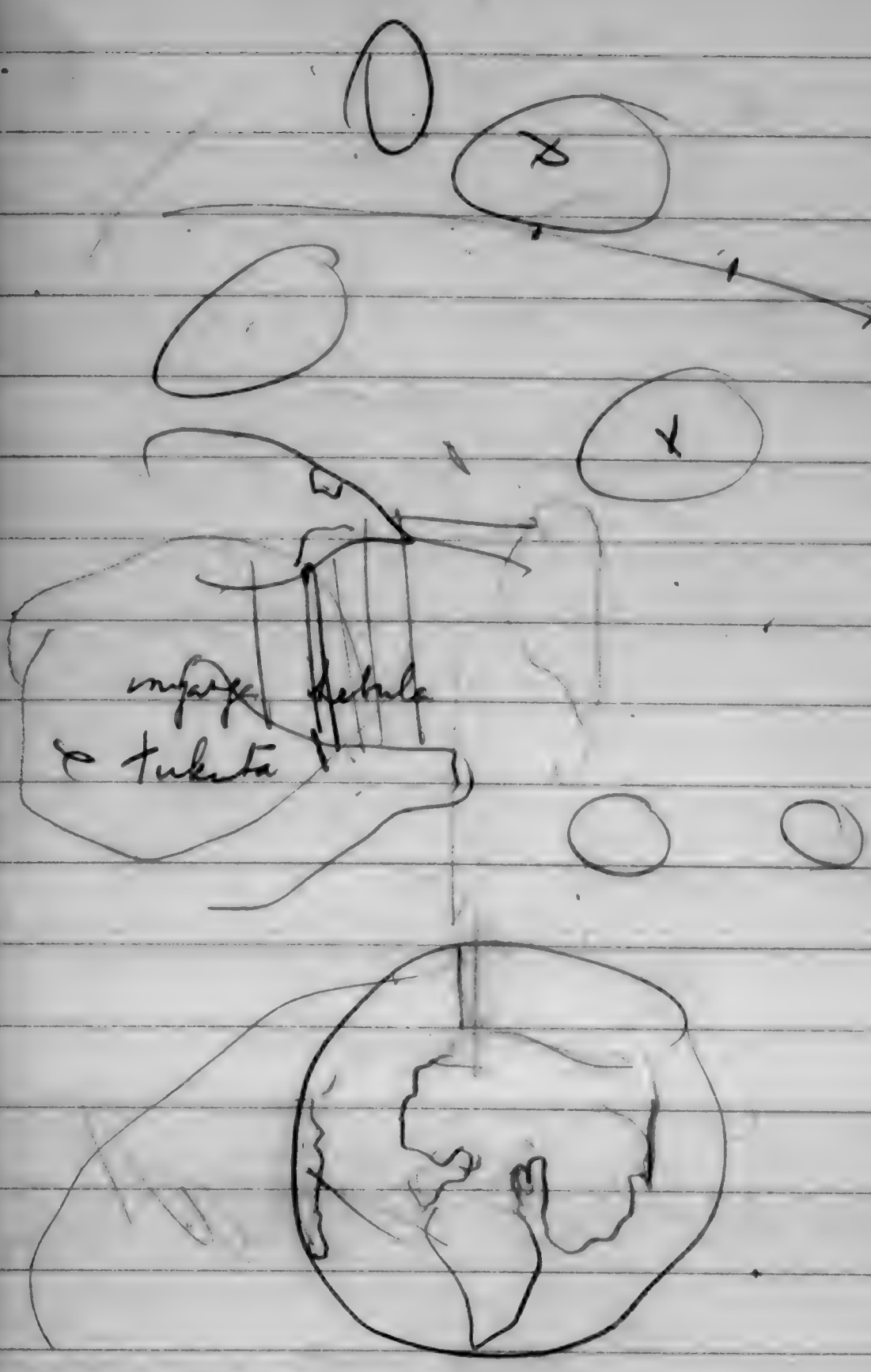
own people sworn by him.

✓ Bunyisela umtwana - day after the ngitungematan, a salutati ohona lehula some covered blanket ohan pathel at catch ~~twana~~ sonke.

Kwendelwa lokufa lobobota entleko, sogafa lomtwana

✓ Prepet. Q

Cun nhosi Q doesn't travel for thunder or prepet. I moveli, anhambi umpati, nanesusi. Even if her H. dies, she doesn't go to mourn. When she goes to mourn for her H or F, leaves lehula or wear it. Paakila umtwana, upume cofile.



v

tuttarba cort suluka
In winter I come gets ent early
lgyma tomak is hevsulkia

90,000 miles away from the sun

Sometimes I wondered what material

15/12/50

Kufa Motsa

Inyanga ensukwane ukuba nyana elangeni
sakufumako, kamba naye yonke imini
kuse msukwane itotwasa, kilanga kuyamfe-
khona, setikhukhona, besesigatwase.
Umtlaba uyagwenga, kke a person ahange
ahwiside

Umkangeti tifongiswa kusa, but some go
to Isum

I earth is always fall - look at even a little
stone it. verbere in our fol P's time.
Only I know, but it has many rooms, when it
* — does it hides in Isum. Only I know
umhlaba uyagwenga ingawo. It

R. C. Church Service.

Bldg. - Time it takes to bld but in bldl. depends much on quality of bldg. I bld bldl. nearly replaces, but tend just to guess & not to repair

L. A. Hall.

Pregnancy: Trail of an infant v. patient. Hist the Lurla, Unbelief, for ~~bsfs~~ mother tear, loss at/midst Isaiah in category put chilbalum of child, humanity as born it is received put out bl. ans of I app. Hosts to wheelchairs Rosen & wait, refund to put to any. Bat & ate, if I chalk the tofants tear & lindhas nets of the bex we take off

Ram

16/12/35

Do those sudden or frequent setting meeting amongst used for Rain.

Yes kill antelope

Yours Chelem

Nobotlelongwane

Insimi angeti emini, etc. angeta emuna, say to questions:

Mpondo mpondo ingondo ungabokila la, kusengangatweni womula la la la (Sunday / earth)

Lutsando

Mbozana Kimala

Fatin wsm.

~~Ulu~~ ~~Ch~~ Ch / mede / kinsmen in sick medley / Tonga / Sonkwa ~~[illegible]~~ valley in stand alone, another ugly, author grows / ~~[illegible]~~ tolerate, having beyond / ugly, seems to Mchesi + powia, to ~~[illegible]~~ wishes

fulfilled a dream come true.

Whereas Hfut says:

"Oh it – fine to be clever like that. To know how to get women + cattle + keep off Watchakati. But lots saying knows only dreams.

Lucky dreams – two wives, large mbugwana

No set. can have an umlungu; perhaps contin. see Eur. can.

First they are going to do my hut as Watchakati:

Take meat, spot meat + cream + on hut, kwedela

bafkati bangosi zonke, bangos bakati.

Then I had to do same. Nasty + bitter.

Lots:

Lupambo, lupambo bantu – of the wards

✓ 130

to do something bad forgetting

Umzangamane - bark, all good things will vanish
w

Sendiyandaya

Tulukile

Mavumbuka - shoots into, kuvumbuka, - w rejoice
(also to stop sleeping

Mabope

Ukufumadela - ukubulala + umgoba

Sifwefwe - if we go out we will see / understand. +
if he comes what go. asleep we'll find out.

Umdlandlovu - umgoba, umgafi, umzi, cabang w
have pain + rest / rest.

Mangwungana - gaga, pebble stunder + washing it

Umtumelelo - to send for a person.

Lifebosa - for gdness + cup

✓ 131

Umpande - Mpyamba

Sikambiwa } - for headaches
bangala }

Intokota - of a fowl / flesh of a thief put it in
red beans

Intyazana

Mhlafuto - black bean
(sometimes boosted by gypsies smeared
children foreheads)

Umotmelo - brafa < in sneeze.

Mzibangoni - umdlelo (2 names)

Indlelani - black potsherds they'll be blind

Indatalalwasto - white stone, velvet sands, some small

Indoyoya } - small white sands kubetwela
Indofa }

Bufibati - to bitcule, an unfaithful protector.
forgets his employer (mutsi wempi)

✓

132

Streaftow = gold mine = sheriffs. Itaqueset
[illegible] = [illegible].

Form: force Q to call a ●, some possibility

Sayers all 1 mixture

Get a seed, ● makes two ~~tlongwame~~ ± 3°
at [illegible]

Sells it w 1 powder, closes it w ~~[illegible]~~ abrasive; if other has
Libraw
had a black, sticky ball. Branch making sheep fat
Hoyt, refused to use 1 heavy seeds insisted on
having his down 1 light type seed.
Burn fat everyone, or fur 1 going on a long
jog. Any time of day.

tindawane fat
tevunna ther

Dig at 1 doorway, arpa-a like Aga at 1 and doorway, trotin down a rope line drawn across w 1 capital of 1 black mag.
1 thingwana stuck in roof

Inwala sikwana 5/-

Bungolwane – dig deep down + get the wire of tongs, it is black. sometimes used for lobolo.

Close his eyes w 1 mag. line w drawn

Gadla 1 on a front guest, 1 at back, rub w 1 sort for pumpkins, gada + black

speaks that 1 tree of Kwanda ngane, 1 gada love w.

Keep it

Nkamuke - ~~Lg~~ sisala sklapa

nyankamuke, ~~nya~~ sadla emeik

nyasklapa, nyamsukulinga

✓

Masko K, a friend of mine begged for 1 sok

ch warkfaced, until eventually I ~~[illegible]~~ suggested

in 1 cutty or nyaschu, ch I had already refused

a hum take my place, Kum i v angry ~~[illegible]~~ ch

money.

Let 1 tus of Kum go into Masekes

Has Kum said if u don't give it u a good

beat ch not going to be any gd But Kum

said 'Well kich his affair' & refused to

shake hands - kanle

Now go finally get 1 mess for vomitg.

135

Dear Igqwarala, Mabutabeli

Sifike kahle tsine lapa ekaya kude ndo lezesiftlupa endileni. Ngitati nine nisapila inn, ndonkosazane basahamba ini kathkomazi. ~~Kwabati~~ Ngiyabuta kathkomazi Tindlutu batlune ini? Akangsite, angilizwela Kwaza alume tindlutu

Lilizwa libangalisiya elinyani letinkomo sowadilanga ini Igqwarala ka Filomusa Mkosi. Ngiceda ngipanda Mat. Sala kahle,

Yinu owako,

Lizy. Mat.

Ungitongzu talukati. Ngatuka bengula katsatewetu nakutabe

Dear Masiqane Musitsini,

Ngikala ngetandeku
letonge, tmetwatulo nelabaw
lapa uyabala kkona entongeni,
nengifuna kuniku ~~kuq~~ ~~uqalikela~~ ukuti
sitotsenga, sitonke kunale
lato kubabantu labatsetsa
sakla kahle,

Yoma ovuko

Aketipangise, tfula ngalenjonga
letantwasa, sifuna kuts. ngiewule
sipatso tme letantonga sto
Hos. mpule mpule, sifuna,
sikuinsele ngoba sifuna
ngemali

~~transfer incarnate~~

[illegible]

[illegible] -

Love & Sigam

[3]

✓ X and Reflec. time of mourning, if has yes B. totally lost / t. & is singular order

7/12/35.

? Probs to theatre / gt. gr in / position of / old

[Kirby & Mate, & other D. w. b. drink out outside, Hampton.

? Why was unconscious dropped.

? Doubt treatment / Rose of / H, go to / yes a elder son

Re: If a ♀ does bring a son, a. may = another wife & pathos into / hurt of / divorce, but / new wife rounds on / rights of that house

Game

1 1) Ubani la (2) Malokazi wama

1 2) nabani la namcumanokumdleni

4 3) ubani la tsatsa ulahla

Then go back

3) Muzi.

11 4) nabam la . tsatsa ulahla

go back –

4) Muzi

11 5) Tsatsa ulahla

go back

5) Muzi

	5	0	6
	4	0	0
	3	0	6
Qinya			
0 0	2	0	0
umlomi mantu	1	0	6

✓ 129

Some.

1) Kufika emasela amabili aitsabatsa

Take up 5

a Avuka umunte (take up unt

vuka inja (" - inja

avuka umlomb adubule (take umlo

uyalale umuntu | down

alale umlungu |

ilale inja

2) Kufika emasela amabili aitsabatsa

Avuka inja ig ikonkotsa

" muntu

" umlomli

3) Lake

Ivuka inja ikonkotsa

Avuka muntu

" umlomb uya uyadubula

umungwe emphthlwa,

140

1a)

4) ditto

Indala

Inheritance – Dlela

If a ☿ is a dr. her bros can forge whom for
fear lest she will go to live ☿, through
all of cattle etc. the cows will go
to him. Otherwise to her, & if she has
no son, will be inherited by her D. or
Lothondyana who was adopted by the ☿.
& has only a D.

Contd

Story of ● who ~~to~~ became an umpoqi.
Ingatsengisa ngesisu sakho.
1st visit umnt must be prown, to give u
sibingo.

Story of a old Indian, who, a
some told hearers of his home there
had really been a terrible accident.
Asked how he knew, he replied 'Gogo
wanna tell me'. 'Where is yr gogo'
Oh she cannot come. Thursday
Sambogo came & repeated the story to
him just as he had told. Herman interpreted
it for him, & I went with him
to it, tho' it killed p. m. – and then
asked 'Don't you know that my gogo
comes & his friends.'
Again story of an uncle who had
killed his own wife M. & when
she heard his wives cries, & came
his heart reproached him.
He worried & worried him

& she then seemed to die, & at last
she came to & said she dreamt
that M.

—

Oh they to have been. Once you are
his wife he doesn't worry about us
much any more, he knows that we
had to have him by a long rope.

—

= parents responsibility 2, 4-6, 12, 28, 32-51, 62, 64, 75.

Lugege 2, 67, 68, 69, 70, 7 = Lugege

Bldg (Bldg) 4: Building (Bushwold)

Legal Proc. 4

D. insult 6, 61

Case & Insult 7, 18

Life tax 11

Punishment 13 Punishment

Heads 14-16, 21, 24

R.K. 16

Insila 16

Characters 16-17, 22

Econs of Kinship 18 Economics of Kinship.

Famine 19

Cases & fines 20 CASES & FINES

Sacrifice in skins 21 -

Success 24

Lunna 25, Junk 60

Proposed Manner 25
Clan 26-7, 88, 89, 93
Med for quick birth 27 Medicine for quick birth
Indians dismissed 27, 28
Story 29
Inc. 56-60, 63
Rain 67, 80, 83, 92
Death 69, 74
Influence 71, 72
Installation of Ch. 72
agriculture & christians x other — funeral
Legend 73, 77 (& Xmas) 78 (xofa) 79, 80 (feminine), 83
117, 118
Swearing 73, 75, 99a, 122
Snake 76, 122
= H's 75, 111, 116, 122 H =
H Compa 76
Dress 76
F. Sis 76 F. Sis (Kingship)

M.A 133, 948 मराठी
मुंबई विद्यापीठ
1951,60

Xmas 103
Food 77
Etiquette 77, 90, 102 (of Indabuki), 103
Baptism 78
Contract 81, 86
Ceremonies 81
Ancestors 82 (mostly
Co-wives 84 (terms)
Extra payment 84 (ukulama)
Wives 85, 86, 95-8
Gdm. 1 M. 89 ~~Gdmother~~ Grandmother
Cotjwa labowa 90, 102 = cotshiwa labow
Lobola 91
Emalume 91
Husband - aunt 98, 99, wife 102, 124
Konda 100
Fd & trophy 100
Gd hus. 103-5 Gd husband

Mutilation:
Part of Leaf Missing
Text Loss?

Category of Goods - Lettuce

1 5 qt cooking pot

4 dish - 2 lbs, 1 qt

1 Grandy stone

1 Antelope

Med for Kight 106
Love 107, 108, 118 LOVE
Hemp 108-9 HEMP
Cippatantrayhan 110
Rank of makosikati 111 RANK OF MAKOSIKATI (King's sister)
Birth 111-112, 114, 115, 120 (twins), 123
Pregnancy 113, 116, 123, 127
Case Med 119
Mine Med 119 (Mine Meds)
Bones 120-2
Sinal Pres + wife 142
Meteorology 126
Games 128, 138, 139
Meds 128 + list may 134
S + B 135
Re = 137
gm. Inheritance 140
gm prophesy 141

Mutilation:
Part of Leaf Missing
Text Loss?

Lugg B.S. Vol 3 Dec 1929.
Samuelson Long Long Ago.
Cook Inlor: wokwazulu - Folklore Jnl. Lepter
Vol I Part VI
Tradition
Samuelson Zululd. - Its Legend Customs
Isaacs. Travels & Adv.
Vol II P292 & P347
Shooka Kgs of Natal & Zulu Ctry.
P25 — 392 Note 9
Delagorgue Bulls Annals of Natal Vol 1480
II 237.
Willoughby Ind. 225 -
Tucker Kidd - Ess. K 2bg - dyo
Macdonald Jnl of Inst 1889,
282 - 3
Krapp Ukhwana
Carnegie Matabele at Home.

Start

Notebook #13A

(Author's Numbering: XII)

1935-1936

INDEX LOBAMBA . PEAR

Bk. X11

Sex 2a, 3, 13,113,19; Love Meds. 22
Land case 6-13, 34, 109
Law 18
Division 73-4,94,100
Child death 14.
Games 17
Disinheritance 14-17
M → Son 18; M - D. 94; F - S. 44
Inheritance 18,53,67,67a.
Med. 19
Ukwanzisa 20,32,37-9
Pre-marital pregnancy 26-30,40
Pala Sidwaba 31.
Anc.cult 32-3,39
Burial 33-5
Hospitality 42,52
Luma 42
Lobola 43
Xn. rites 43.
Little Inc. 45-51.
War Horn 51,; dress 62
Ineess 51-2,54, 56,60,65,88,85,95-8, 99,101,113
Sis, 55
Dr-Twasa 55
Division of gardens 57
Birth of Princess 58; birth 59
Kings 58; servants 63
Clans 61,76, (Mpila)
History 63-5, 87,89-91 (slavery 91-94, 122-3

Index

Bk.X11 - continued

C.K. of Kgs. 69
String 71
Boer war 72
Taxation 72-3
Food 75,83; for Inc. 100-104,110,128
Makosikati 76,98.
Witchcraft 77-81 (belo Ceb)
Dress 82
Lullabies 99,105-8
Measurement of time 108
School 123; and Xnity 124-7
Advisory Council 1.
= 19, 66, 41-2, 22 (inducement) of Princess 58.
Sun etc. 24-6, 36.
Ibuto (of Entonjeni), 68, 69, 71, 75, 78.
Trees tabood in C.K of Kgs. 69,74.
Days of Mbanzeni 77 (kingship)
Cattle at Lombamba 127.

W. STRAKER, LTD
PRINTERS, STATIONERS,
ACCOUNT BOOK MAKERS, &c.
LUDGATE HILL, E.C.
AND BRANCHES.
No. 8116 Price

Hilda Kupa

Hilda Beemer
P.O. Mbabane
Swaziland

Reduce

Ntabeto

? of Nwandwe langbeg wind

Advisory Cncl.

Agricultl + Educatl officers on the way.

Note by Rev Evans.

Will 1 Govt

Salaries: £110 -

120 - 110 - 240

Backed European Educatn

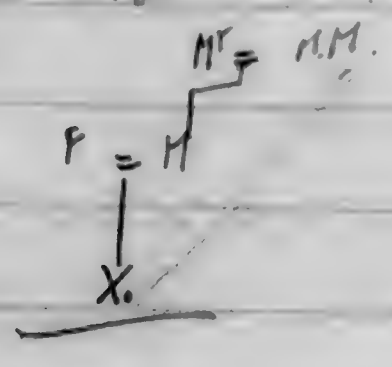
Supplies - 2/- p. beg kept.

Highest pt. that Revenue has reached in 5 yrs,

derived mainly from Native Tax.

Suggestn by Kelly to buy all 1 second cabin

Isifuba – ai Q ulo tabo a tsa, a ngo tsa, tabo a ntsi a ngo hunduka



sindlwadlulu – o ~~s~~ uvulela bafati
babantu endlini

ugzola

19/12/35

?: Can a o disorbut his son for repeated incubator. Uhosuwude
If a o dies sons wale issue his property to whom? If no F?
Ihe kine igit/ofo - parts when wholly takes place
Do any gifts pass this 1 family during / bargains
relatively?
~~Isifuba~~
Formally if a o 'married a girl that was dead'
What is word for uncle - kupunga?, uncja. u have chosen.
Do girls avoid milk of non related clans? +
If parts of umzi not related to kiem.
If a commoner daughter finds wo, ~~to~~ o ka, contra people
for look for a bus. for lobe
Do kim were also present here:
When a girl is first circumcised ndwaba ekhaya, do
they sometimes not notify / parents?
Do lsiseng of land clan a ipu ngo of no cattle possible lobolam
plays to 1 Q
kwelele.

Love Making.

He will say 'When will we make love to one' & the other love him, she will say 'go away' He not even beat her to show how much he loves her. When she has accepted him, then F not not agree, & mt boy will say to girl 'I dont know why yr F. unnecessarily despises me. If he wants 10 cattle, I'll give them him, if he wants 15 even I'll get them.' She will want to go to him. I thought my love had proved fruitless for ever. Even now I wonder that you should have gained me. She will say I loved you, so I gained u. It is usually when there is trouble betn I parents that I boy & girl discuss I lot. When all is satisfactory it is usually left to I parents.

sibidla

ncobeja – transport

Cam – Lana

Wabatufota.

Wangikupa umyolo, wangibyisela emzaleni

bengiwalicaja emacala

Bot | gr.

Nitsetsisana nodwana dkati, bhandla; + stop umq.

Kenane

1) Iwas put here by my G.F. Wife of Hlaby. and I had to

go

Matuku Hsibe

Mayiane Dlamini (Habela, wtness – Ch. tale

Matuku watsatse tinkabi yokulima emzini

gathayiane, kuti Hay watsukutsela umyolo

aby ploughing kus field, so Hay complained.

umyolo utika Hay watelwa intambatan yakaDeba

umnkati wakomblate, nangu bantomb.

umtwana wa Hgogo watsukutsela

Hgogo wapa.

Utsi kobapeka Mabala Dlamini (pam: Mdumba
1 kapetwa Sukamini) kulle Mfut wafuba.
Why not taken to Malindi.
Mat wati watola fam his F's, watenga kwa Mgofo
Duba w skuno beer.
Kosuka kontwana waDuba kutulana kuMabala,
wati kwabonala komblaba wabwala
enkosini, ngba inkomo ikabonkos.
4 sed diemise they old balalana,
Sep sitsi Mfut. lenkomo gkabo Mgoqo, Matati wbeyekule.
I ch bys lcati - ayako into lenkenga mtelaba.
– Mabala mata wa Fungwako Mkongo child of s lala
Tinzala takeDuba, hun grave little.
Mgogo
Mandwemi Duba : omka lawombaten, ie his S.
Mand. die, in Mandandas ana, but not
bof.
Linzinda Dala present, F of Mand. present

as witness for Duke

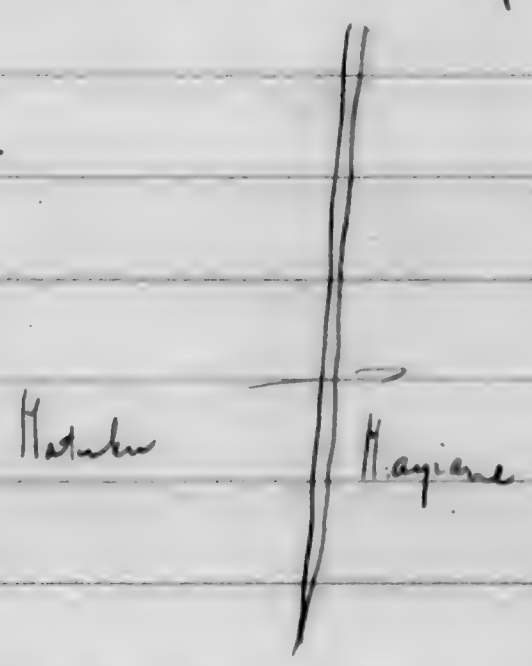
Mtyane, child of Habela, present w Habela.

Cross-exam.: Hand. not brōt.

Hamdwenia Hapebula

Umsuteto of old boys, I grain also goes to the ~~[illegible]~~ own the land. Emsebe turned tired.

Hayiane had used it last yr.



Inkosikati yaMbanzana put in 1 place of Habela, she is 1 umsukati of Emsebe

✓.

Dubaro came in by kondaing.

~~Hatuka~~

Sibidla Nkambule wangena umsana wakHatuka, wakhiba. ~~Hay~~ His place ~~pa~~ Entfani, Hatuka posthumous.

~~Ba~~ Sibidla kended to Hatuka.

Hatuka refused to go to Halani ? dkeni ilby Itnama.

Hay given to Hgozo

Hatuka decides he has always loved them.

Hgozo wabeka Hatuka, Hay not beka.

but Hay ed D. of Hgozo,

2 Hay. + 1 from Inkosi,

Jan killed Cows. I have no ground. What shall I eat.

Hat: He denies that he was called by Vlaland

8

Ekufungeni

Ndengane.

Case of Halanketane

If a Ch. calls a man & he refuses to go, he comes to fail.

Ingonkwane Rukele had a gdn, but came Hkotsana Nkosi, name watfela Haplanga Huba (Chief of Ekufungeni) to tell Ing. to stop long. his swami.

NTimyane Nkosi had been given his gdn by Ingw.

Hapd told Ing. to go & lomatiwa,

& lomatiwa then Nting came, watsi ukanyane nawe kulo Hapu ve Ngwe elder.

Ungiswa lomakuqapulo lowenkolelo

ukule Shutu F of Ing.

ukwe~~[illegible]~~ nat. wokufunwe.

Mtuy. sin Ing. had loyal 1 £.
Nose Mtuy. wakumayala Eyteni,
Eyt. saddled back to Halani.
I went a cycled to Mbab.
At Mbab. sed Mt. unemona, abelunga
indyala yoswani.
Returned to Halani. Hal. entsit
- sed ~~Tuy. sed~~ bok had to
leave off.
Fined Ing. £2 for going to Mbab.
agoba ngoyapoqa unseto ~~t~~ ná yet
hang gone to him.
Mtuy. had bót it a £6 - bought
back, Hal. asked who had given
money do. ~~Mt~~ ~~[illegible]~~ weighed receipt
but didn't find it.
Returned home Uti Hoplay.
Ca wena, Ing., besibanga na Stolo gwane
induna of Fort Fair

✓ kengawo, nga
~~Kpilonga~~
Bugela Ing. lino swano. sako.
Nt vent a complained to Zombaye.
?| Ubanye Lattalukenge, pogise kezombodi
sentby Mandanda. When we came to
watfela, yondy Ekafungwe Lawbom
nbugela ekaya. Kuti wena Ntany yekela
ukulema kattplangs, kulema Matfolog.
lapha ukos iyatumela Ntey Ichma.
Sabugela ekaya, sahlalula lombila,
dasumna lombila, kes kati of 1st ain
kwafika Ntotan, kamba utunqwe
Mandanda, wakutfela Ingan. kuyekela
kulema khona kuleswane.
~~Kape nasko nyeku~~ G. x luna
~~kulu~~ kenyamazabe. other place
Xosa.

Vesuka kenkositi yako, Duba, wayakubuta
kuttandanda kuti Hkot watumpwe ngwe
mi na? (Hm mahs) Hand replied - No I
dont say that. I don't know Hkot for 3 mths.
Return + lime, + when I saw standed
Nt. wahauta kwaleno kugala.
Hma ngipeent + plenghuemane,
cooked up hm.
Nt. wamangala to ! Govt Farm; lomlungu
sed Ing. quite st - old do / same.
Ingom wathlangu, Ntm. wa Sholoqwen
lomhlaba " " Who told u
Nt to lime in Hplang place.
Nt. tolot poleto catch Ingom
+ to carry / umbulanh. unhad
umu talent to / change Hfim
Hbabane.

Hanpe, when I came to Hlo. had no case vs me. I think have judged I case. Nt returned to Hland., but went to Hadukuya Inkosi, & he asked Ingan why had cut I meales. Had sed Ingan had 'dzelelad' nkosi, Nt watumyelwa Inkosi Bonabola Ingan. 1 cattle fine for 1 cattle of Nt. 3 cattle for Holank. — 10, + of 13. dont go to Halom. xosa Ing. Holank. Ndwen Mapalang.

Somsten Bende ~~so~~ gave his judgment. They say we must go to Ngcwe to get I cattle out of xcha, I have come here to ~~entalo~~ engubo e-nkosi. I want letter ~~to~~ letter, ngibulawa Nt. ~~didit how~~ doesn't say to show wrong given.

We have ploughed at 2 gns, now 3d gs.

For how many gns had Hatuka ploughed that field.

Love

Ch Ngaba gives a blanket to 1 girl, a may they
she tells her people & thanks 1 day.

kufika ntu ugenu ungeta ndidwafi nembelwane
nnsepe nesobola difuuna ekakami.

No essential gift.

When it rains we must sit on a mat.

ugazola, ugajuma

20/12/35

? From Dida: Was Nt. friendly Hbal for
really long a bit, + what really had Nt.
said

? How does Ahologame come into picture? What
relns to others

Nt. told ch. police to bring Ladies.

~~Ingain~~ Are grown mentally put + made land
sales?

Children from 3 + help in pulling weeding roots, harvesting flies.
Get some to eat for their pains. Told to wipe up/ mess off in eating.

Sickness + sentence

Case of disposing/ mans bride:

Handanda B of Nukwa Htotwa, Hendula F of
disembarked
boting, Satorhon dekh Nukwa was behind sleep.
He claimed all inheritance, during/ mourning period.
They all came to Kala enclosure,

Liduba

+ I passed Indlovu called by I old to say they had come, I went + saw them, they were called + commenced their dest. Inkosi, Gwan, sed where is Handende, showed him, sed he on front of me, sat him. Sed Gw. Wanzi ki inkosi Kettlewell. I didn't know him, but I was told by his F. His F told me that if I dead type him I has to appt Hand. Ford Nukwa must be appd becos he dyed and himself they didn't agree, then Hand wafelwa. Wakala Hand ukubekwa, ngutopatsa ngotokwa. His familiarities, also comforting Nukwa upon Nukwa H 1st. I by-and-by beat Hand H Lettewell on N.B. + small, but Hand 'respected his F.' ukutsta kwake.

Case of Indlovu's B.

mngifapela

fufuga

pucinke

ndumuzile - kufosi

16

Killed a beasty his F's bull

Madlepo Ndwandwe, abenkulu, vazelelod

Mgolotofeni, - killed an induna of Mgol. head ones

w. his spears instructors. Sent to his F 1

bulelaptse, Mgol sent it back, oft asking who

had killed it. Madl. mangelad enkosini,

dwengfana 1 cit 9c yr F alive yes. to kiera a sm. to mangelas

his F, his F still alive.

Cuyeni Waxofana, kwa at 1st he had ticked me,

Thank him a his supporters - all kiera na to kwa vell

seadlu sela 1 de kwa

Lelle still alive, I've stulad to 1 F.; even if

little lit by son, still be stulad if

he is tobiled + has respect

Children game.

Takes hand pulls up onto.

H Ngangamkonda
anikanbomi onya yami la
Gst. Angikayiponi
H. Ifika ujahlala la
ujabeseikala lapa
ujabesikama lapa, Ukukota la
seihlala la
nayilanagenethona, (sungangena enkwapeni
ungambukwalata

M. + Sir Ithiel

Hewgi:

Sikeli and may Q.I., + X. & fad his son

Hhan Venkamanji, ~~wa~~ ~~by~~ unine words +

very wonder, 'we cant understand, no matter

what his fault ~~that~~ has M. ought stay when

he likes.

Hhan Lisokancour w. Sikeli

If a man does some wrong prop to his B. –

his eldest, if he has no B. to his ~~[illegible]~~ other F.

who will look after my H.

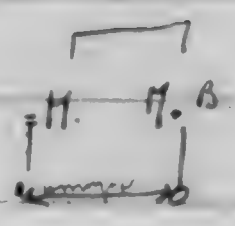
R. Tenure – must not give another reason. Hist gr

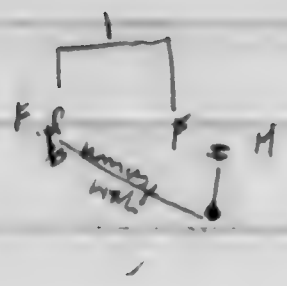
to law. If in a minute even of I care propose

in gr favour, allow him to take part in gr

Kere next gr.

umtwana wamdlume wak.

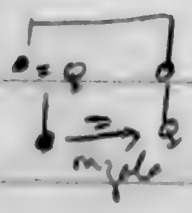




umzawako

Infect umalozi - forbidden to sunigane, at 1 dogs home, + at 1 home of his relths.

Choc eyes for sheep eyes wak. Gaga + pour into legs.
" sebong for chest trouble w other meds.
" st



kumalumne kuk; for chest

?s Je Laggly ove kay: O.K.

Are exactly demands made.

What is I = negotiate.

Matabele -

Ukwengisa - Vena nyatsanga umfana, bemiyabiza

baduna balo, bantwabanu, bene esangweni
bayepiza

bayafana, betsatsa ukali bayibona esangweni

Sipatsa nahan, siwengisa tsatsewetu

Myacela umbitwa (turkomo)

I have a little girl + beboso boy.

I give letter to I Fa H.

Besenyapuna lomuye velomati, sebekulume
nange,

'Stanye babe, utomukulula umbuya (umbwo)
ngemtwanati' a 'umlilo

They bring food - give a hut, - slots for
u a boys. Amado lomada umfat.

Imqambana

even if a mtakati evident when she comes here.

Basebalepa nkomo yokumsenpla lubisi, adle akule.

Girl grows, a goes ther to her hus. bayamvumelana sidwaba eti.

I count 1 progeny of ~~the~~ cattle bring it all back of the goats and sheep refuses. Otherwise kept repeti from 1 enabeka.

Even if I have no cattle I will say I have lots.

I want my person, umuntu wami.

Umuko lomuntu lowkati lomuhi.

It is a watch who is refused, but if a o has many sweethts he'll choose 1 not beautiful.

Hent was submitted to his wife they taken by Hlombela, says his ~~the~~ she is his. He sweetha, that i paid for her.

1 Indoro = 10 ~~x~~ 1 Nam., Indlandlo tam

'~~Kifi~~

'Ukuhlaba stone. A wife is our food We/can't grind, ~~w~~

Sifi - mgoke, used to fright children Sifi, bamuhle.

? Idikazi

Love nay

I must wash ekuseni,

wamcaba enhlityeni

Indlando:- umnandi kubante

Imvume - vume bencabe, kuqya

White - mnta, umvume - kuqya - hlande

Black - mdyaqandlovu, bhu lebaso, cover yourself w/ blanket. Indoni indlovu

Sehlula bamye = uyahlula bonke bantu,
strange tribe
Uyafisa i speak all 1 kps a want
Sindungeli = smelly root for whitlows

Ungitakate mina = eat 1 diff roots.
Makulela Mahlakala
LoMahafa
Mbutula
Hafagala
Hahlala umdengabili
Combine for incurable.
Impondo tsit

Ned Uyeputa
Indlebe, ugidabe umomhi ombisha

Galele

Boat & Ten. I med, lighter - lights
then I unstakes agalena

✓ Inq. - unyanga lenkulu yakhula tunyanga
Lotat. they say the moon makes it come hot then
I sun is still a lump of fire, we dont know of
there is a land beyond lake, & I water
goes back to I big pool where all I big
animals are
Lilanga lenyatsambama, kwapana, kwashona
& the tide goes aftr & then it goes back &
as it sets I waves recede.
All I rivers flow into lake
Lot: I am old, & kys have passed me by; kudya
Umfati unyanga, indodya lilanga :: it doesnt die
ahlevadie, - I moon dies
Umubelungu do stay in lwati - lovesyou at I
back of I head,
Impanda. But even I moon doesnt die, it is burnt

?. Sawuche

✓ by Isum, iyagalke - like a person who is
n. ll & then recovers.
It folks Isum.
1) Si Golo Twane - ukanyati
Lukweti

Inyanga funa kwenyuka, sokuta Sigogol.
sokuta Lukweti, lenca Lukweti.
Bawuceba, Inkweketi - by like a lamp,
from Kolweky
from Isua

Lilanga lyakuta emakuba - time for ploughing
When we soon Istana make ~~emakuba~~ umkumbi.
by Twi Twi & ngena endlini gets.

Lutunga - ? who stays at his place & not ekaleki.

Ingondelo

26

Dagadjana - ontwaas, magagadjana

Ntshwana - notechi

21/13/25

If not suppose cattle bröt they can send them back.

? R 1 no. If cattle divided as before 1 =

Even if here as a party, doesn't

? Ingwa idla ngamabala ayo.

? Isang fdtiroma nds 1 gave - w lwada Gwenu

millet, gave us orange, gave us pumpkin,

Rare party

Lompi pregnatedly & obsessed

Hlanfo Hlongwe - F took Lompi & gave her to

Ngumpoem Gama pd 10 cattle & 1 bull to Gama

his Hlanfo pd 1 heast kwanda sisa

Hatumbesisi – doesn't get life, ~~only if mother~~ tho'
he has 1 siblings Gama.
Cobosad nafotsa odwane; 1 bust pdly ✓ Shonyane
kungizele.
Chlan rock hunt it is bestof he says kabonesia
'Life lakhe emandlaka.'

—

Hatum. : it was full. gave w 1 child.
~~bag~~ ÷ of amm.
Sometimes they people say that 1 child must be twin,
+ the 1 girl may be = pregnant, ~~but~~ she returns to her
people to bear 1 child. the has 1 name 1 F. It
Lang Nikota gets a life from either grp.
↳ Impor of Bulus came + blessed + turned Hlatf.
Q + her 2 chlan.
? If a Q is pregnat by a a other tribe as 1 girl, can 1 child
inherit? no

A.

~~Umtu~~

Intlamb imuke ugemanti - a sowmen will die thri lwati - pride comes before a fall.

Sonsonisela - kupica, or talk ambiguously

Kusa kusa - if a person treats u badly say kusa kusa - tomorrow you'll get it

Kunye lwalabasha ligap ingana, sitto.

~~imuke~~

~~sed~~

~~Angalabotfolwa kwafato fetsukuma kwakebelungati~~

Lot - Lutukuma if given by mother may die -

Nabawemela kubi tfela bona, batsatsa imuke nebugqe.

If they don't agree, say tfela mine

Besinhlatsha imiveme, umbuti, killedly and a will be eaten by ten umtumbu, no nekuge singwamfula, & who goes to .. Lublaze, & they will tuga kwm by 1.

Bukula sisiw, tukuma 2 or 5 - if, asked what is going to be done w it, 2 others.

Sengwamfula - from hunting, eg a stabs a buck & it runs along a bank - of a river as a rule & then it is killed further on.

Kufaka ugoto embayeni - when v sad.

ciba, kwenana

kabutela

kangula - pour on ~~kaw~~ unlito to kulgwo to cinica it.

1) kalumulesa. 2) ka fetsa 3) kalulu

4) ka Tlwala

I wrote / some letter from ordinary austria

I am not an engwamfula, nganeheza kapa

ellanga nestal sendwazi ou. Doesit neheza

Lolumbisa dad Mkelumele asten lover. then

+ engaged her by force to X, she was sneaked

nehegaba put on / sidwaba. / at she ran

away, + left behind her sidwaba Rawto Mkel.

He sneaked her w / bhili fat only, + quickly

sent lots of ostle. 10 + 1 + 1.

kwiba Lelumdla, kwenana - take out and his

girl in her place

22/12/35

? Why did possession of / did go w him to / grave
Why is / less N.B. turned for away?
Can a ... pregnant wife bring a wife who
does? Can a ... v ~ any.
Is anything done to prove / make w / unique
agti death?
Can a long person who is not an unstable
ask for a test of relation
Can the v/most influence not stop.
Is there an inborn potential - conglomerate?
Do they see a particular beast?
Retrial kills - idiom.

d

Pole scraper

Intlaba - for use wet, or dry + greasy allow.

Put 1 skin on framework under poles. Tied in knots. Pour on enough, or enough kerosene lotion, or Eau simple or scraper 10/- for instance

L_1 - for ½ whale

Beats it off w stick

Only a few know how to use Intlaba or wet scraper, if too rough makes holes wh however when forced w ernest gown dog.

LT. -4

Neoseni - Sabofwa Hafofa

Philip Gamar Aaron Sokundi

Mankeiani Cst

✓ Engisa

When I parents of I girl go to those of I boy when they have say they will question such such a thing to such such - son. I opp. parents after discussion I'm, send answer

Nabosheni

Kumakwa umwadlati; umadlati ots.

sekhlatfwa umkomo, + esti.

If 2 people quarrel, + Fan 1° falls ill, I spirit says. Kuti lomsindo lapa ekeya.

Give I hulangotse umuno wendlwana kwabo, eaten by I old ●, bd ●

I never ~~gone~~ then to I bedlotsi ist before people.
The people no longer do it :: they don't
eat I meat – say they ? Kos.
~~Ibhetfor ingodo~~. Icelwe kwkulukela u offeg
to I Church
Bamu bate ukuku
sikunika ramkomo utakupekela nelendodzana
~~ofetelepse~~ logoje ranga.
Bamu mage, no sebu ek sitakupela nebantwak
Tifikifi vamu before
All I lusendo comes. I sick eats at I some time
+ no spare part.
Cisabasigulisi, sesilogana.
Umkul. uyosemgqisa bantu; angalisi gesa.

They turned u I dut to dress down where he
has gone. The Insila yake. they are
sitin they I umukhwa panzi, + not u hun

He will bound when shake. He will
stab people w it, esp. those who
quarrel him.
They helped us, as we look for our
answers from us, we have known away
our ancestors.
Bafana abo lobolad esikosana.
Bafati balahla bodwa, nevadadga
alahla wodwa; bumdlyo o aly
tro 'nzendza' Indodza uyamlobola,
ube ya tola I grave they go into plaster.
Ifuo H. m. l. I buy wife takes lhd.
Whether pregnt or not I can bury a Co-wife
Umgezane, esiotangana
She will in lwalin removes mostly child
let I grave bone + scleto, scatter
it to lwende.
Body supported w clots + stone.

Wosiplusa, nosisdlwa kufa, to a
'Betsiplisa lit ntsangani taka, usidlele
natsi sdlwa tuja, sdlwa a kufa
natsi sdlwdlele' - to Q w children.
Before used to be memetad & la cuad & la
Q strange old head says & go & poem in -

?s How is Immortal of energies
divided — is it sent from las
grp to las Qs or is it killed at
las.

Lulyadlendlovu

If I cum goes in front before white ones, more esp. I big Inc, I mfwa is wet

I cum stays for 2 days without + comes out on 1st, + while it is quiet in the hut I kg is quieter

Inhlambela

I Lukweti I day after I

Inyanga iyapuma, lukweti lucomwa, then I

moon dies, for just I at lukweti appears ~~the blind~~ in front of I moon

Lukweti ublali ungawo inyanga it is I moon star,

Lycopodie

Bombat lyuba ompale

Kg enters I inhlambela on side of Lukweti unque no ~~[illegible]~~

moon for I none

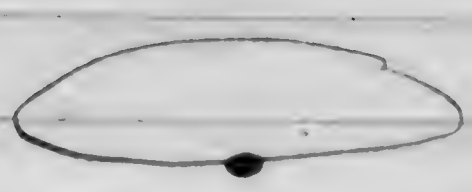
When it rains I cum lagapuma, when it stops it

goes so slowly.

Matopa + I Elwandle.

Sun sets

Kongode



23/10/25

Lettolisab

Engisa

Ng Kwanla cattle tri'ne

Q F atuma sends 2 – 10 people bayagitsa esangwena
atamlomu, + 1 people ekanya nangola but say that w
they doing.

Besebayacela bukoti, + 1 old, speaks + tells untwala
is taken into a hut. Then 1st grp flakes those
who r going to be most concerned to say, is fetch
bedwendwe bwabani then all 1st grp comes,
they speak, then they take a beast, 1 mwiwana
kill it for them, cut in half

Bangenga to 1 Qs grp + 1st hand side hind + skin
+ lt hand to 1st grp., + 1 or 2 cattle sent
yekubonga mlomo. 1 dead beast need not be returned.
It is here for food him actual mwinenyf = cer.

1 girl herself doesn't eat 1 mw, 1 mos. goes gogo work.

Cattle killed back by / Europs.

Sestokwplanga umtwanetu, says / M. Bop. B's
sent, Nkabalabani sewyalanga tatšemetu,
ntsunqwe tabie.' 'Ngisafuna.' 'Uti bake sebobunga
hage lomuhle,' nabatsatsa bantwabanu y
me + tu-op any mati. If I refuse I say I'll
follow + they just take / children / Elder ask
where I am, said 'Uyeta', stake - cedwe
permit to take her

P. ngeNtulisa - sengthemba ngemtuli.
Vele ustatu, I am punished
then I take of my own free will or else I
am only my F. but in my Dead has taken
out / cattle she was previously / 1st y sends them to
him, or ~~also~~ under my F takes them.

Child being fed - not worth it food, now held, Rat, young
~~chicks~~

Kellys for 10 Ounces.

Asati nina bakaHlabi. lomtwana wagula
nangasi bonela nina ~~Hlatt~~ nina bakaNtsi.
ite kwa nawa badi dona fa kwa, but saw it done for
kwa

Case X. grown Q, adit bean, pempulad + kwa people see
kwangakwbo, madlot, brot kwa back to kwa home.
'We thought it was witchcraft, but now we not sin.
What must we do now we have?' Talk on underhand,

Case of Habozimpne -

kwa had no sin, kot dulad
depulating
Then went to Hakanga gave 15, + mekazana.

homba – panga

? Iten ushungule a umbrow

What happens if a house is struck

Dantfonga

✓ Cow Chief of Njongi. Hpafuela Hatmore

Emazombe.

Intwani, Kufisa umlilo

✓

'But I agree I spear who stole me

Hatmore

Bank

Bafana Hatmore – nephew of Ishombeni.

Will we break 1 law of gp F's.

✓ Rev Ehlangeni

5

Intombini Hazeya prepaid Hakes Hayagale,

5 umvombo

10 + 2 + 3 ; to cow – bothiemotionally.

1 girls 1st child cant inherit

5 for unmarried women

Lathongwe

Xomer - ugogolo ungaka

Nabo Sonyane and Lobumelane went to Koneka Hakanye,

pd no cattle, just put in 1 sidwaka,

but she loved him & cooked for. For yrs + 5 yrs

Bore no children; treated the bodies tho' she was

pregnant but not 1 case - disease, went to Dr

Scott. Koneka pd 15 cattle, + 1 + 1, 2 cattle killed

for 1st month, married & married.

Lukeyi = Somelane = Hakanye

Somelane pd 5 cattle

20 18

Lukeyi married Somelane, bore 3 children but 1

luggage never pd. Married 5 + 1

Came to Hakanye pregnant w. child of Somelane

Hak pd 10 + 1 + 1. = to 1 parents to Lukeyi

s.s. 0 cattle went back to Som.; he kept

1 cattle. Went to Mbotsane. Cow & bull back & raw away to Hak 10s 1 dead. & to Mt. bore 10s.

[Solomon]. Mchildren by Makanye & Mbo. would get any lifa; in case of ∴ ∴ there is another wife who od usentombato

Lobengula

Kabokwe & Mbotsane. No cattle given; unmarried but when a girl. Never ~~lob~~ smeared on mekoqo.

Hospitality

Kukukuru Mulala ~ a person we don't know, but if a stranger comes & asks for shelter, you give him a hut food. Give him mats, blanket ~ w. wives of the kraal, & ~ ofand, it is law.

Therefore if we don't have Sigalumatela Longake 'h. ~~tot~~ we feed about ~~get~~ Gelba untombe, tramba.

after

A majojolwane - he came v. wet,
dripping wet

Luzedlwana - umuntu lomncane,

If labo fo Dumisa is 10, say:
mkomo imqe, if so tukomo let tali

Himijane - New Yr.
Nebujane

24/12/25

Umhlangulo - Xmas Eve.
All 1 Chunches do this
Batoma labakola bakoko bako.

25/12/30.

Mgimbelwa reproached by his Gr. for not looking after his K. & not feeding & clothing him.

'A person does not play w his F. then yr H. feels w with anosi when w were small, now it is yr turn. H will have to answer idly to God, my child, so gabela'.

Ngabengumuka ngesaba kulandwa
Bangbeka ekwaleni
Bangbeka ekfeni
Walala na.

✓ Lotol Inc.

Tuds. sunset.
Just come 1 convoy 1 calabashes,
Stops ~~to~~ ~~two~~ way. Bangle
Ourselves chief only hit hit w 1 big Inc

Removal 1st of boys, fished consist cattle
Dance of women coming down
Rest w. shields in front wrapped Mordard

Indunas Queens Tjwebe
Dance - solitary bang
Each group has its own entrance.

Black shields - at side Bele., left Dube
1st step - letting med.
Umcele + umafoba - stated only, w inc.

✓

Dwa – cattle – must know it, when that is done

kg spilo umstamo

Ungayande umtwane

ungeya lala

Onelelo abakhe on him

Indlela.

Vumbelo dang. w. lo. – wenkosi, umkwa kwe imvu.

Wuzu na fuit you, children H. r a Head!!

II New gently stones: of delicacy Vary.

Lettuce: present.

3 g I zwe

bayeumyende

Ka ay Ka ay

2nd a m.

Bulungu – ohne / sein nuses, Wrong di
lt. vent Wokwane.

Yesterday Kepule umstamo – lungesa umblaba,
amsa umblaba, nek. / crops grows
Today lumes ekwindle
1st my Dj dj gezet.

Wkwandwe
|| Hey gets umdumo – stock.
Umbila lweta umsipa – hlala edukane
Stay: to give her personality, to show thus / Pa M.
Say: 'Intle sakadzeni lelalogomo
' Vers a M

Tuesday morning finish of withdrawals

Ryzoe

[Many visit between on 1st day

Cry Rapa lata kaffil asa - hali 1 ft 1 and ft

Jobstbleto

Foba - bend, bend, bend

Eng called - Isuma leaving a,
, Wakwandeka Zulu, Zulato Langma

Uyamlayelwa umtana kaffidala

Lalabafe (2)

[Concert. enough on med

Ky comes in, as Isuma passes, you'll get shades off

Others come forth / enthusiasm

[Tree in pain, coating to appear.

Lupa ok eff, Ngamanda

Chief

Smoke Long stories Dash

Tabatsola -

Fowls pigeons - left

V Djiadi

Speare & stalk on Ibuda, unyamani bani

Ibunge unsundo

Ele Ele Ashlata

kula ujesaga twaba

2) Pl V

Return to stalk up on last, &
~~Ibuba~~ Sugalumatu

3) ~~I bala~~ ~~unatua~~ elwandi

unamalunde

~~Ibu~~ Ibumamba note Ilatendela

Ilaa

Ba ugatuka ~~[illegible]~~

Bantu ugula ugwetu

Djiadi dji

[Ba ddlow

[Noise of stalk]

Mutilation:
Part of Leaf Missing
Text Loss?

✓ 8

2nd Voice

Intoo-singa ngotshe noselwane

Wijelinglava, tombuya ili
Hlasi ncala lencovela engwe
Tab. Uvesfwelanga bendlow
onthe umfumba(?) lethakengula
asigim
u
hlu: sengle.

✓ Best shells no hope. come close
Tempt for a new shell in fort. End.
Siya

Mutilation:
Part of Leaf Missing
Text Loss?

Off to Bulawayo,

Best of among Matabele when
Beer drunk in 1a m.

27/10/..

Vardon

Umkomo, Lisongolo - for / war horn.

28/10/..

Inc.

Hayes

Vengu — a Kg w his own laws.
batala impi., ba tala enosoja.
A. under age unlawfully Vengu. visit fined.
Wherever he goes, respected like a prince ;, he
has such great work,
Vardon on / 5th day takes / Induna's wives for /
arms & goes on to / hills.

Killed another woman yesterday.

Hospitals

If a tr does owe some debt w
don't say this a. No matter how
sick. We don't know how to pile
in yr own pocket.

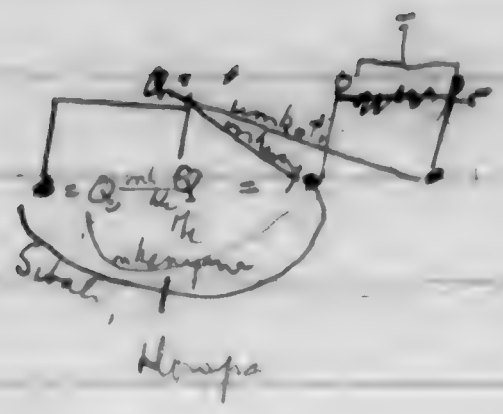
Kutsenywa bonte; it shows you
~~elsewhere~~ don't want to speak to any
else.

If I have a wife, I call her my
child

If I die, ~~to~~ debtors come to my B.

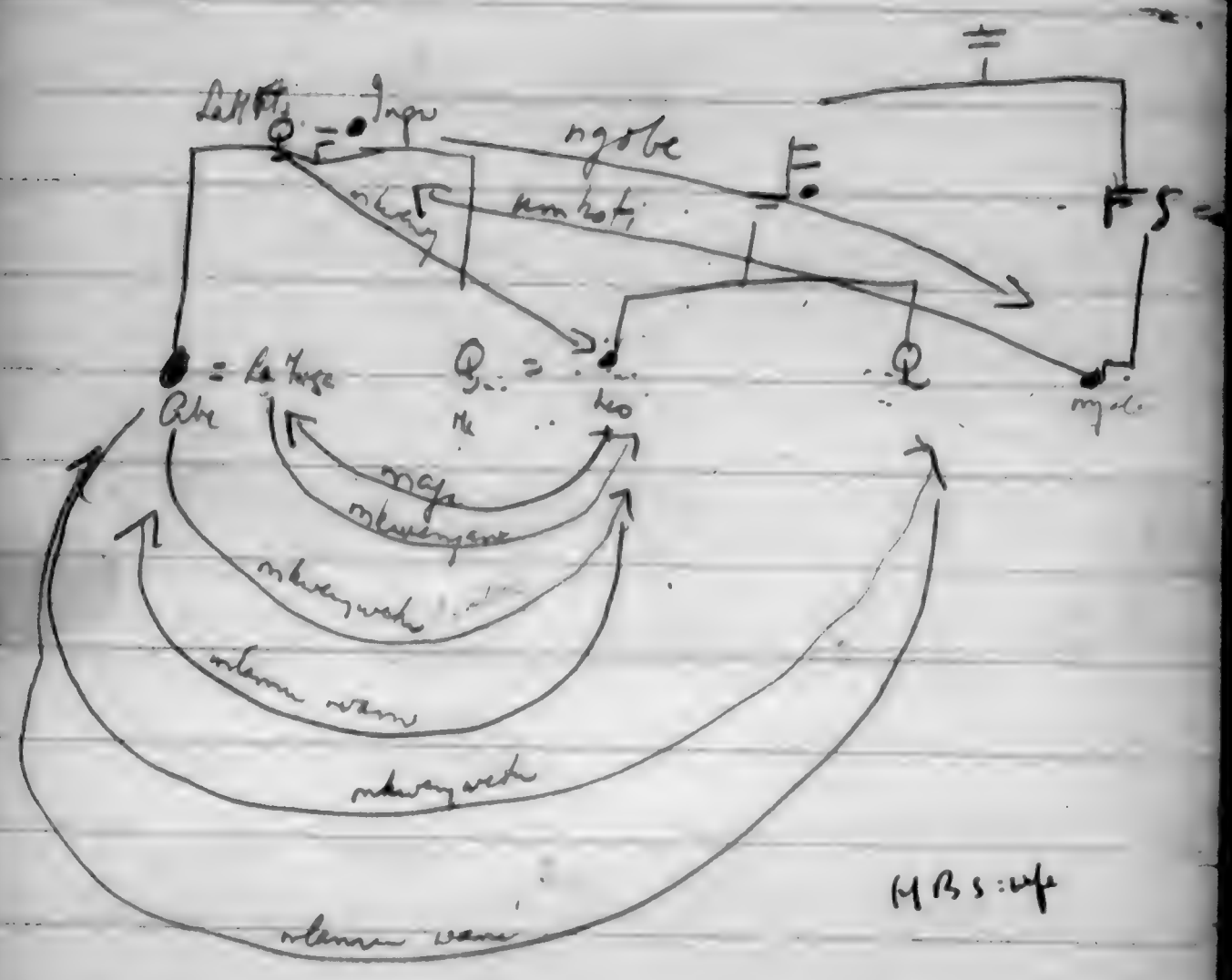
Cutwatch but Jarl/o - Summons before,
a small amount like 6d, leave
10/- even if you have a gd heart,
but will tell 1 fair. If I died

Only proper who lost people. no mali
would take 5/- - 10/-.
Ingkalelu female, ngukalila wna,
∴ his money would probably have helped
me tho' as at another time - would
demand more if I had a case. If
I had lost w 15/- then I had
a case £3 - I'd have borrowed
a shilling at first.
Objects like chairs, big pots etc
wanted or returned to. But
small things - loin cloths, shirts etc.
often not claimed.
Clothes of I died burned w him to
avoid painful memories.


Umkoti
Umkoti
Umkoti

Zatuie – split

Tekuganga – kwenda ukome, put out wood to dry



? What is meant Wlanga lozabiolia emukulu
~~Do I walking wooden shoes of the Lodge.~~

Sis — Lattkongan eats entirely alone, tho' there is her sis, Lattkatetia. Wtlak has no shame, knows she is a fool – ∴ she eats when ☆ s.n.l. Hatlhlegan chiding Lattak. Lattak won't even sit for herself ~ back of the hut, but that carries B. say – she's lin M.

Lattkongan

Sis — Lattk married when she already had 4 children. Her head split like a twig! Bradlot came, & dragged her over! city.

B., & H. B. & Basuto spirits

Uye uye oyeha uyamzonda um-
ntwana ni-u-u- oyeha uyamzo-
nda umntwana m-u-u ubenge-
muka nabale ngakwesa bu ukuya-
ndwa m-u-u oyeha uyamzonda
umntwana m-u-u. Dala puti:
Shiyo ihi-hi-hi Shiyo ihi-hi-hi
Shiyo ihi-hi-hi, Shiyo ihi-hi-hi
Hihi hi.

Muyekeleni ahlome kalazidze
ande washisa imizi yabo labo
Muyekeleni azidhle

31/12/35.

: Gardens. Intombi.

I Induna tsq. wa boy goes to I fields; I boy wa foe
n ordered to go to ~~[illegible]~~ tends such a such a pt
stabbing I grd. en route, kim should tum go tends
another pt r so on. Sometimes he goes crokers
sometimes he doesn't; some fields r larger some
small.

At I Mabona fields of I indos., 2 is v. much smaller
than those of I others, at I Hhlanti 2 r much bigger
There is no measurement, but ~~all~~ more agree that I
difference is not the' malice.

Xaya complain ~~that~~ he has no grd, but that wh
lebos he hasn't used.

Mutilation:
Part of Leaf Missing
Text Loss?

Ntaintana

When an inkosikati bears, I dlele the stump w her
cant go to I sikqodlo or in front of Isibaya.
Formerly in time of Mswati
women stayed outside & came out in 16th.

26 cattle for her as inkosikati to her F.S. she was
still alive; she died off by Mbangwa, her F.S. by
Mswati. Bore 4 children, 2 died in 1919.
1 FS also bore 2

—

Story - Kg, Sombhlolo if for back times
~~has a chief~~ when he cried, wept tears of
blood, but otherwise his eyes were white

—

Ms | Blue & Long - 2 distinct grps, both of I Ngwane
stock. Blue may not pure long, but both of I
Ndwandwe grps.
Cpare Id bongo.

Mutilation:
Part of Leaf Missing
Text Loss?

Intorpens

If Lubodlwane, Lufafa, Undutlwa, Hadogwa
Umbzangane (Hts)

(Inconcentin) Indonga

Ingqyana
Mthulwane – chief of Pondo

Hswati
Mangqulela
Mancibane

Dress. Ci's in 1 Peak are wear sidwaba of towels.

Before used to put on 1 sidwaba of hers place, when 1 undutampti
beast for 1 bride was killed; ~~was~~ then when it was
killed bangqi ~~after~~ when she married, sidwaba
of ukhalabe put on.

Tendering boys girl 'Hz' Ht; almost as to' the creatures herself.

At Entrance, — I have in me dress, I
Pomeroes, old Q. love gods just watching
Ord unchangeable
Φ_1, dj. djdj
Gods short organgnda

—

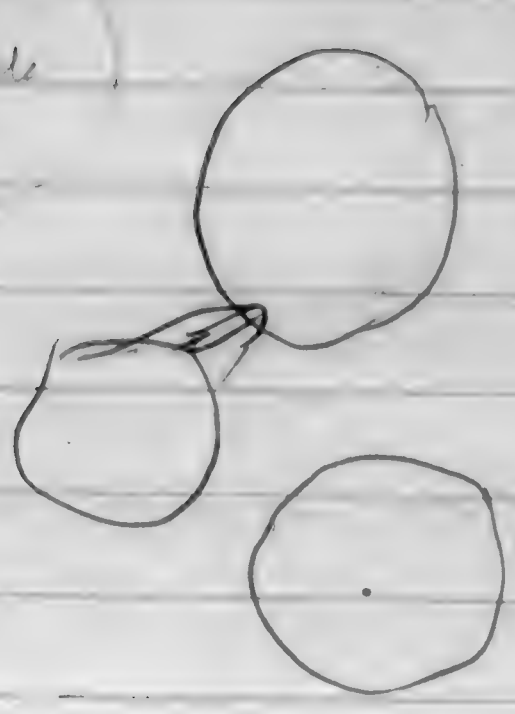
Hadonia — Drawer
unknown
[illegible]
[illegible]
[illegible] kangaroo
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

Nguenyo = a grp come o from E Swaliwan, this
among l Seba.
Nguenya
Habanya
Mtimange
Lepambalunge
tingatintili weta natokalongeko.

Eat mawu but not l blood n l. lungs – Cd.
don't eat (meat n anypart)
Sonakala, sebalulunge

Tsoleke
– Sihlate nebulambo lolulata ~~ba~~ netungwo
Umqungama
nataiyebandla
nakatsa koganagati abalulata ~~Kaba~~

Mbadele



Ingal
Ingale
Hatenge

62

Holone

When went to war wapi were mafolan wanaku

Lisaka - Iggi wetu g Ingalule.

? Uyam loganisa wutwana ka Ndaba.

. Of what wood is mugeca, say tlad.

[Amaxhel cult.] Ingwe - can any, kill it?

Intsini - how is / tlila cured? What cows / wallgrd w mads do?

How does he explain / ukutlamatlana? Can new deas be incorporated. Why is it / skin gn tl wnding ok is burnt.

? Amaxhel cult: - Does he endute to his ancs?

What is Xhosa.

- hand - ÷ g land

Ntotoweni Hcano

Whenever 'Cofana bonka' enters any well. They bring 1 Kg.
If food is stolen for him they first kick / curse
by him selves, & when finished say 'Bayati'. These
do not get pd. in money, but get clothing. Occasionally
in 1 yrs service when a beaster given him
they keep it instead of sending it.

Ex Price Hall

Efiselweni, be kaba Ntfongile, kim Bakazedze.
bebambelupa. dwa Sonkolo, Sobetza. to 1 Hgunte.
+ kim 1 Zulu cane + dwa away / Qedze, +
~~ang~~ / Qedze wendisopenda + ama bf + Ebulayasi
+ ama to / Gazacty, +
Lazedze bne 1 H. of Kwati, + kim Tsangile
wengisoa kwgisa wa", ie Sonkolo.

Zidze fot w Ntonga, stem/kondeb to turn
ofli has had been driven away by / Zulus.
Zulus defeated.
Emafeni
Barbeta belonged to Swazi Emabunu's city
adjacent Emafeni & Lusabe river.

Ndaba-intosi lengala, an honorific ovandaba.
Ingwe: stem to Kg.
intem — " did only if killed enemy,
if Hsambam ek sambana, invukunyane.
ingahlola, bad luck will come. Ugapengula.
Ingwe bka ingwengane, by enemy, any enemy.

Chaka Ndabezita.
Umbonga. fo umzaca emavene; if
ugamfaga intosi. if, knobbed.

l

Lite Shoqweqo = Zulele
↓ Intsambo = Sotlatanda Samela
Silima.

Stay Ulay Intsambo, by Mwati.

Kambi Sikonge - induna yokulama of Mwati. - said to have slept w wives of Mr. & so were killed.

Emajaha.

Bemati dwi Mwadlana

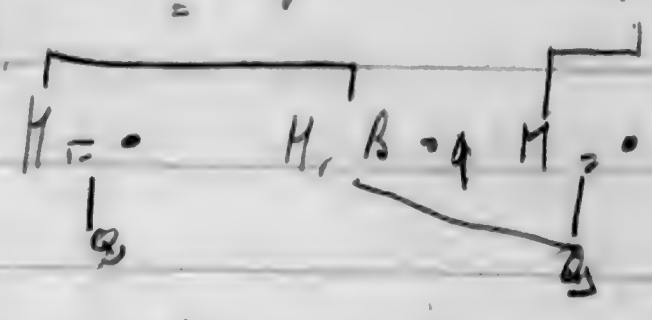
1) utfwala bemjono - of 1 by hutu 1 slaw
1 utfwal owesa 1 umadze of not called to
2) tiny drunk.
3) inkatsa for 1 girl who trit st.
4) Amaces.

Bernant, don't go into 'kitchen' of 'regt quarters. bay blompa.
It is 'ist but to be bolt when 'gfrin is moved. Sleep dung 'nt, slaps scratch in 'space made by 'wagons

[Princesses is most respected - like 'Emrs. They make their own rules of respect. Can go bay of Lababulu only go into 'sigodlo

[sigodlo - Institutions.

= of Halumex Hfanesoke.
X Hagaguli = D. of another sis of another H.



V. bedi = d to child of own Sis.

Lugabaya - gd. dress.

Lugoya - child of adultery, or illegitimate

ugolile, ugolwa.

emetumbesiwa of a child by yr in law

emasamvegla

dudutela

/ Umbuto of Entay. was smothered

Idlela

Princess, even if already bound a child from singama, can tell / life of her husbands place. She has her own dish. If she comes finds a big wife there already, she will still be respected + known as

/ Only case in wh. a Q can eat twice is if she is a V. N. B, person who = ∞ ; he patches on her new wife + then after a while disposes her, + puts some / else in her place. ie' chiefs already borne children lobolad. Then she goes to another. / family of lo. N. / dehong K. they put back her children / here, + her there children front + back. also / H. of / hein.

isemqwemo

Lutcanto lakhe - If a ∞ impregnates a Q +

[illegible] = [illegible]

[illegible] = [illegible] & [illegible]

Then is funeral dues buys 1 [illegible] child -
instantly take. If I die, that child
eat it of his then wife.
If I have a child funny organ & buy
him, be of any 1st children still unborn
yami the will take my grave & p
whom my unknown will give a
beast for performing that service. I will
put him easwen i calomunge
mufat.

Hanjah - 13 [illegible] 3.
Baland. 13 3.
Beyond sky.

Ele Gropkwen, Endlangkuki → Ehlangeni
Kukalesa [illegible] have country pts.

Camu - lequana, bocamu (pl). tree,
umbulu - a ch stage in lart.
inkala - lotsh
umdoto - for s[illegible]

Transcribed from chart of Kgs

Hcosi, umuzi (~~kraal~~ gmo), umkiwa for swab
of stage only, lukaba, umnambela
All Kgs w Kwa ngcosi & lukaba
Lukaba for prog (hut) inp chief
he lived.
Hcosi, umkiwa demonstrated - pronis
& eater by p(.)

Hoza umkosi Hoza na
Kwa Wa

2/1/36

Hopke
I 'Kkhu' is a sacred word, almost like I Tralukulu
if a fugitive from I Kg wanted kill, & I
walls didn't kill him before entg I Kkhu
he was saved, unless I Kg was w.

angry, otherwise he'd not be killed. were
while he kill'd actually in 1 hut.
Note 1 way women of other places: given
a standing 1 ranks – a hut. 'Had words of
trouble.' Respect 1 girls of 1. on gen
conduct, – p. own or another, that those
who had gained enough anger 1 fair game
Ntitovians's pride at 1 way tribal
dealtwo sweetht to had gone to another –
teather hand, w my wonger. I
didn't want to hit 1., I'd do 1 same,
so I hit 1 girl; then 1. came out so
I hit him too. 1 girl promised never to
do it again.
Stumbles to work – entrance from 1 pile – eg
of 1. who didn't get wood. Looked at
as lazy. Then they started teasing
about his small physical stature.

Ifambi Sikonge informed Mswati and
to have committed adultery w. a woman so to killed

—

Trees for string

Luwivane, tree, take / bark & put it in water. Then
take threads.

Intombi - bark & start / string

Sitokotoko - small plant, sometimes scrape it & other times
put it in water

Ghosts

Rest

Stranger who comes to be entertained / progenosa sleeps in / Kitchen, till some / has
pity on him & takes him out.

Stranger who has no friends when he comes to /
'has gone & sleeps in / 'Kitchen.'

[Lodlakana, wa Beni; wa Lalabadzaga, wa Sombelela]

Hsudulu & the Boer War – fought for Eng. Still bears the scar on his chest made by a stone when the Boers came to his house to kill him. (Fled to Bulwa.) For 1 yr. stayed on the hilltops. from his stronghold

got 2 horses & guns, & shot down the Dutch as they tried to get the horses with. They put on boat.

—

Sorcery of mention wife to and polygamy; the Europe is so wh can be got some money ∴ they thought that fine for a polygamist to make home management. It is not humanity – ∴ see the waggies put bachelors in compds on the mines. 'Why do they tax us so high' when they don't help our wives, feed them or pay for them dies

inkosi, nyondlwa sive sayo, nyondlwa twe-
hi sat fdly hns our fans.
Sesizyamuka if u don't look oftn us.

Compare of tier chiefs - eg Tol. where no matter how
many wives u. pay only £1. [~~Das~~ 9s as big gallon
~~wattage~~ supply ~~any~~ has natives ~~for~~ taxed
more than ~~do~~ if he was ~~married~~ married to 1 wife.]

Mnyaka's kraal must ~~that~~ days have been
given 1 nthe city. They thi' our sharp cattle
could go there + turn they die, + we die + they get
1 whole city. The manure won't stay on our type of city.
The other native races 1 stupidly got from
coming - Mangaans, Zulus, Sotos. Like small
grps come in they kanda 1 ~~ck~~. Kg of our
place, ~~that~~ is gd. 'Inkosi anyondlwa
sive sayo' - it shows ~~that~~ they like him got.
Moreover they, agaard ~~that~~ of all 1 ~~dis~~ nati, 1
old us, they will finish out 1 Euro.

1 Land Case:

Educate Job in order to make him remember money & forget his city, but the devil - to remember city, & didn't care about money. They wanted

Compliance Schools:

1 School children till from bad books, & tell only to be fools.

Sihlangu not trust whosoever

No fool know who is rich

Intemperance eaten - fruit. Wood burnt.

Before drinking ~~mangam~~ tree, stab a ripe fruit & drop 1 moisture up 1 nostrils. Immediately wet windlover - 1 bee from it

---

Glut

A •, who is bachelor, is mad - takes liqs of this peripher gets into furious temper. 1 of 1 Q says 'No matter, it is not he but his dharma, remember that everything is directly Jehovah, he doesn't know to understand.' Hope disagrees, & swears that if anything he is taken who refuses to return it, he'll hit him. But he doesn't care about 1 wds. he has already received. Means a hoodlum open gashes his skin whenever headman should by another on a fight from a tijotra - other offering to give him 1/- for 1/6 i

Indeni i. into Ingwanambenda

Idhlo of Dyoeny is too fullly personality to wear by another.

2 Hpilas. wives of Hlulawa, B of Hlu.

Time of Hlandeni:

Wives of Prince

Kwakwumula emagqala ebukakeni, eligudaqwala etongqwana

a tintanga a heck of letans; (metal) + armlets of same wan at time of inewala

Always I molos. went in pairs but they had no soldiers.

Wives of Princes stayed in 2 mkhis + came out on 3d full moon were ematinta.

Intodlem, eat ah they cook + lusela + wife, cook it w I wer fenti, ugota kwa bakatkoi, wendzalela wake, + children.

We ploughed little: we dug. [illegible],
kinds tobacco, lots of fish.
Not more food in times of Khama than today.
In his time too kieneware ipso of drought,
but there was more water & kings were better.
More people in Kh. time.

3/12/30

Midnight Bereavement. Tsebeke

Bela bela — [illegible] does not 16 [illegible]. kumbelelela

kelobelo for [illegible] breaks smooth dishes not telling lowness

kubangela tipundu — sicabanga, bsebomunye ngapela

or if a quarrels, of your lies, 1 thing says

ngapdangela tipundi kubanta

Papa 2 B's of quarrel, — if falls ill his 1 dr is

called to pegela. Khomlomo lemela, mwanhlitiyo

lemela.

To say bela bela is to wish him ring bela to boys.

—

Case. Hyamona of Sondenjam, ovenda umjona wabo - fined a beast, killed by majoba. Inona efana to ogna 'kegale lestonco.' Fed mode report by. of Glass,

Holmo Dalos'

✓ Kelo kelo ntobonena; u'll get troublehead, + die. Ndzenga lonuts, if u had med u'd still been u med.

Ungfake likomba, umbangela tfpundi - 3rd person hears + he will take chance, kindly 10 u (kelogu ulogula) quarrellers will be accused. Pengula + ugulandula, Constables.

Emadjoya - Sofela emadjoya, we didn't want sickness to come in u of our anpeg wonds, if a o in angu talks to some 1, 1 emadloti may dorsa of it + cause anything to be ill, or 1 of 1 quarrelers to be ill. When pengulad, 1 reason comes out + 1 comes + apologises, + 1 other is cured.

? Enadjoya + cows.

If girl goes?, spregnelis her, pays no lob, then girl as who kills 1 anim. for lusiba + fromsher does unstumbe go.

✓ Hdoma
ufo

Ludjoya - ngula lomuata umelidjoya ekaya, tp tempengu ebofile ujokotele ekaya, katsi lenadjoya kabele apela, lomuata ewonge, sasiveakanelanji ucdebit want + sasin.

tibanga ngabele - tipundi - batsakati cinsenu lanadjoya apela.

No matter w. whom as long as it real boy, cinsa ullishyo. If people ahelana home o whom u guarld can be called in.

How is that
~~Ba~~ I guarld u that o + how my child is ill?

sebayisa tindle - tipundi

If It is only when it is ngati unge that I emellati ngafiba. If woman guarld, also done - speak

✓

esibayeni; takubo

R's fót w tant call them.
Liduma gotill, unenkhtyo
Mamulelo lomncane Pukwane lomkulu
fót w bafana
Pukwane - ngqulisa unkhtyo, he didn't listen but
fót w bin Tokutela esibeyi by Mam. bengafa
kutsi umnagotu utogula imi, I don't why I
fót w
ngde emajonga mina, fphe ow dead slam
aw I ^ in our hearts.
Pukwane received

Not I same as belief, other unfortunate wishes as well.

If I ~~did~~ piss bed + don't give fed to my T. who is dead, my child gets ill, could have done this.
Then I offer him ~~drink~~ food + speak
Wakukuda kwalo, kude kudla endlini yalo,
kubekona nati sugakufa ankosi, apile
lomtukulwaku.
If I inkuta breaks, bangalada fed ontas twas
∴ Hahlole had not been given any ffg then
" piss again + gives to him.

Lobent — Tandile

I Hlole doesn't wanta life.

82

? Isiturnzela, unknown

Q Dussiti.

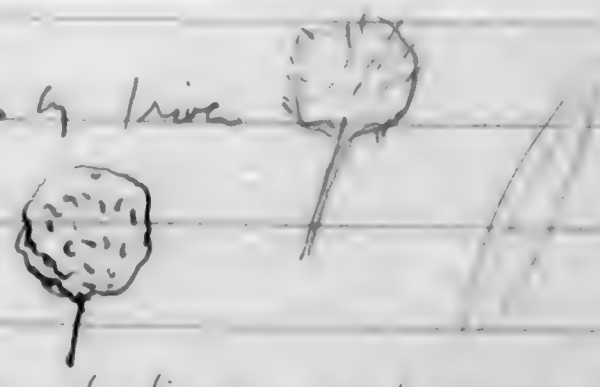
Finds [top] particular; those w solution must go every
repeat to a waterfall
days & swing & dip their heads in water.
They show gt appreciation of well shaped tended feet
hands, & pare their nails w. a speed movements
of ligobo - soft stone w. wh they rub their
bodies to remove the dirt. Like sweet smelling
oils & then rub their bodies w oil. Play about in
river, slide down rocks, be a crocodile w
the legs of child behind clasped round your
hips. Swim like Hermaid, Pop anyone
w. fine for playing in.

Trees w fruit eaten by blacks.

Inkokoka, like wild fig

Umtelemi is, ok. looks a little like a tomato when green. Some say it brings on bumps, others deny this.

Umhlume grows by River



Not eaten. Wood used for tinjuge - to stir porridge.

Made a fumahan thru plant

Also for posts of smaqume.

Inc in 1 ai: dic say

what is Gudu?

Q Gobe entsaba kendula

Q Gobe Kdlo-dlomba

Zoge zonke

Zogode Yena

Umgulo of Entonjeni

Ematandela mangent eveni

agocitsa umhlaba

sehwenga abelunti labantlope (2)

Wena vesulo

Wafise sgodlo

Yekeleni ahlome

ayaka

Kaze wafisa umuzi wak

wafusa ugodlo.

Monile Dl. 1n 1 every ± 9.30
Fracly 1 children of day, to dance 1
Inc.
She sitting in ondl.
All sit andhere her sis. Ndambata.
Handsy
Boochw
ngesata.
ulalakhetyuwase,
nahuna.
Nigamzonda
[10 sq o but mn – 10 simpl
2nd words
21. ookwangengemuka

umuka Casekile (s.s of Hswat.)
umutsabitolo
" Samjalose

[If sung at another time substitute
umtemba, seboni

Ee wozamtwi
: wena.
: u
: usobuya
tot

lapa bantu — encabala

Hamigqwe mame bantu
wafa Ndlodlombe
o bangonde
gobo ntaba lukuni

correct him more than

Inkosi inezinsizwa, inezidumo
Wayaye
Wahlule inkosi lo dongekayo
Nayewatyatana - wadyana
lenandla, wapela enandle.

Ngabengemuke nalozthupa
Chaka called Sombhlolo to teach
him me. " went to gild
tog u.
Anothy Sonh. appealed thanking him
powers over / heavens, refused to
let him be killed.

Ysw. bkt Entuli a
his sonti. Bathina on bki.

Izongweo of / Mamba people given N. B. :: a Princess wenyosad to / Cl of / Sh. by HsW.

4/6

Hlehla say

[illegible]

wga wakosi [illegible] wga na wena wagwaya

by wena wakosi ugordekaya

~~[illegible]~~ (~~[illegible]~~) sikhubula ~~[illegible]~~ dlodle

sakahobamba (~~[illegible]~~ Inkosi)

Inkosi umhlandla ugadlala ut ~~umhlandla~~

uvela (baziwa)

Hsweze singafebandungu sigeswatini lapa lantu

bafa kulupaka (kunga)

mkono angasomi ungwambalala (ngoba

mkulu

Hsw

50 By worship Hao + more yg were.

—

Basket Lab.

5/1/35

B Sicili only called sic. by his owner

Hisky

Emakoboya - tkala bist by Tmgati tamswati
ayapuma kathi. Kukulsa due. Ayo kallidu lagenos
Hamzani tkn, helpg / Emo, revenged bth /
dispating his F's rights + I dancing / me by Hatula.
Ated, ~~multiplying~~, go + fetch back 1 kip of my F.

—

Kuhlala umkosi - Emyangaleyo mgene - I cry for
help. If a home burns, a people come to steal yo
cattle nyallaba umkosi, or nyahlaba myangaleyo. -
Short 10th mgan. - I cry is taken up
Amp. kiri' District. If a grp of people come

Qwapulenta

into gs area, w sum slowly inyang. & Los
elm behind you. l mpalamp. is only kept
enkosini & calls l ~~pupla~~ l umpalanga esp
l wars.

V. Kwanyati system of spys in warfare.
~~Tiers~~ Vaya of spying hostilities - a ~~spy~~ e left may
come into l area instead of stopping at l mantle.
go straight past.

When l Zulus came into Swyld, abatshelana,
bayatuya ngaye, & then l bdnis -
Empembeleni - gave l umfelabantosi. Inyandal.
Tay nasi imp. ~~Tot at~~
In l wars l Basuto, tabemalana.
Hostilities ended temporarily w. l running away of
l'gip, or w l capty of cattle as l c. gn. of victory.

Lob. on 1 spot of Mbandeni's head. Enters.

Battle of Mbangwe

3 wks from 1 beginning of playing till 1 makes war high,
(Waas return w Q, cattle & girls.)

Surprise attacks.

Gija on 1 ch. says: I killed a tall & light w
colour, & 1 people shout out his name & 1 name
of his F, in 1 presence of Mkg & all 1
city & kraal, admires him.

Sib - Mazulu

Mabadlan Mlanga

Impi

Ingagamuka ekusemi, at sunrise, we suddenly
southern come - a long line
Waka Lewe place of his M's., come out w Mr
run away. My F's stages entbout lines.

M killed, we, children, had guns – 1 Boers had guns. (Basutos) further killed 11 F.s, we had built a stone palisade + came to us Lusingenlwane hill in 1 hilltops 1 army cannot found us Ms.

Katzegegeja, we found F's dead, + many Nzgo,

Wattaporko

Ugingojele + Mjindi of Mswati, sehla lapa Kattoko

We weren't even formed into a regt

Hey people wanted to blenge me w. cattle, but seeing people heard two of them tunjwad, walandela Malogi F.F. of Sijula ngoba weshlangu, now he ll grow up w 1 Princess, + he started ~~Bolo Hlolet~~ Mahlutsana Ndwandwe unkosikat of Malogi. 1 girls were taken by 1 Kg on Titsangaran some sold to 1 Boers for horses + dogs.

(Kutunywa - bahlungu)
Lelizalo which had turned him the lion
to his B to wondle (feed), then came
I Bunce & took him away & sold
'wendlemkulu' - Ujoti his name ~~was~~
Basotho.
They bewadahwa they slept, & we drink fit at
it.
(Ngutobutsa) I Swazi plays w. me there is
no (of my people here
N. wrong - bad & sweetbi, but I chlen of Malay
treat him like a dog - Ships r changed
when yr some dress & they refuse him
cattle for lob. -
Kabodla nalitonga - mocked him.
So I went to Bunce he gave me I rand
Hlodlan : I no longer walked properly

6/1/35 94

✓

Lana:

If a ♂ dies his wives leave ♀ s dis ♂,
his gdns go to his M. in.l, if his wives
have no sons o/w's to leave them. 1 M.-in-l.
N.B. — decdg to whom 1 gdn of an ♀
sons children still go, as it returns to her.
If a ♀ dies, 1 land goes to Thus to redeem
he chooses he may have it ploughed for Indlunk.

Indlu

Letsabile asked me to buy 3/6 pain, Ntsa
bought 3/- Petroleum which caused
by prog. + ran away. 4' stole it pain
ha, + old Inya replace it. Olienne Pt.
sold' dubé

Indlela

Ime

Ugeqeqa - to keep off mosquitoes

7/1/36

Spit

Kumnyanga umuntu - uso sheleni spit,
ukuenza umtimba walo agoba lomuntu umtimba
many

2 Not afraid will be beaten - eg spitting off dogs.
(hala emasinde)

If a person breaks wind. ( )

Ingalelo

Kunyanuka - if something does or smells bad in nose

1) Puff if we have a cold or spit

Kit. ujuba ongaku, kuenza umtimba

ab

✓

Hkwanlwa Zabeka a dr. who says he does not for his
ancestors – has never told him to do it. Only
w bowl.

Apple apuma ushlitwolw, x I hit has power.

ukufopela – hungiswa.

Ulo. abantu hunga hunga – if does it

Ukhala sonke sikabi.

t ... t, kem swallow)

hyoscula – a wipe yourself w 1st spit, x kem / ...
kw

Will Jesus make hyena plan

Indlovu

Is this a person who contained strength of 1 sun (dense?)

Indlovu → pretty early on la. N on 1 day of tila & other
as waves of Bunu, → dell people.

Tinela bafana bomgudluza – for wasting Chief.

1 For big inhalo, get not even full bagg meal

— 1 Ex for mahuya
1 2 – birds
1 5 – leaped bin clothes

7 nadlula to all but Le Zwane Lapkaniele.
Sakhelo, grain pit.

Hakwebe

Hakw. Co-wives can encana; wives of chiefs cant lest they take 1 likabalo of 1 other.

1 so wives cant cross over other wives, chiefs wives encana each other. 1 wives women Lakabi + Lakabia

—

umkhubulwani + umkomweni — filse

—

Hakw

— + Lwanti — Nkomkwaka Nkosi of Ntombifoto Nkosi

Lugege of 1 Otsangana to the inkosikati of 1 Sitsangana

:: shehad looked after his so wife, + Lamatube came from Lob. + int from the place. Hakw. just to sepia. 1 ematube went to 1 Fg 1 Gul

law ilanga ifona, ingonga ufuna.

—

' Zontomo ezomfundelu

Dlwadlune?

✓ to Hulumen Mota ~~[illegible]~~ / ingone for Sok. Lost, lasted 10 yrs. Made at Lok.

Ndlondlombana - long neck

ngakula ngangezu

roots of Lunchra.

Lullaby of Beli.

Lala lala Belinwelie

+ nkomo tengelo tsiehwasem.

Lullaby of Skova from Skove. + of Ingwenya.

Mkuk

Land – 1) Energy + 2) Status determines size of gdns.
When scrap down – throw sub-soil + folly up no crop.

1 sledge makes difficult to carry manure, need fold wagons to cart manure; not allowed at schools. Wheelbarrows must be provided, but ~~cost~~ wagons v. expensive – £12.

? How much do 1 bags get per pt. of cream ?

3 from Aug to end of yr.

Beer

1 Lettuce 2)- make up. market. tent to fetch some today (lime)
Kambuku £1 bag (Tobo) 6" day. cowlick bit from Ch. Tobo.

3. 2/- & 2/- not.

Spitting: 1/6

usungulo -

Doing bad luck

bees - if pass in spit, bees bad luck - dirt
if ashamed, wipe off, correct here, always may
- before starting to use it, spit onto yourself

it is in hair for a minute.

schmyware - stalk 1 growth

lehlolanyama - ially with, impka,
Heds

- lincina -

if wind,

1) Leave for — Hem
2) Return — Fa
3) Bill — Sav.
4) Inc — Sen
5) Ile — Ha
6) Bering — Tues

182

8/1/56

6) 1) Mtsimbulu m. Nabocupe

mabele 2/6 3/meales for burning day.

Nabocupe 2/6 2/6 Sat.

2) Catubele

2/- 2/- (made 2/- profit)

(Salukati sembosi - kufanele kuti singanqatsi kahle)

3 Bati R. Ulcer

6) 4) Nabonbaele 4/- mabele. for dealy on day of lukuni

fra Sikok 2/- on 5/-

Gonde.

5) Ciqiude 4/ mat 3/6 umbele after 6 days. Inc

to 1/6 mabele 2/6 umbele (today)

VI) 1/3 . 1/3 (tomorrow) Cetkatele

[illegible]

Dubra 2/ mod 2/6 unable (today)

8) Lathlabe 2/6 2/1 (today)

9) Radebe 2/- 2/6 unable Lukuni

grandchild 2/- 2/-

10) Lathaseko 3/6 unb. 3/6 mod tomorrow

11) " 2/6 2/6 inc.

12) Lathonyane } 2/- 2/- inc. Lentulu

12) 6 Inkosi } 2/- 2/- Lukuni a follg day

13) Nabo Sethlep 2/6 unable 2/ impossible 2/ unable

day after tomorrow

14) Bakelofie 2/6 unable 2/ unable (today)

Bakafumagele ± 7/- unb 5/ unable (today tomorrow)

15) Lathonque 3/ unable 2/6 unable day after tomorrow

" 2/- " 2/- " (tomorrow)

16) Lathambale 2/6 2/- (tomorrow)

6 | 3 | Tregear

17) Dankos 2/- unable 1/- bad day after tomorrow

18) Nolleudla — 0

19) Ix Hzelele = Tinto Nkosi (Malende Mbank)

5/- unc 3/6 4 days

Hsiu — 0 (usually lost

Indemnities 3 bags cowrie £, 10 f cowrie

3 bags in Isegodi of cowrie, 10 cowrie

Inc. Belwandle's calabash burnt! Inside of Mbanzeni, Mbalo Motsa, drapers.

Makosket

Fetch fresh fd. 1 bag of knockers if any.

We will get him of we eat from 1 dish w. a person who has eaten greenfoods before 1 time. ∴ we clap in Inqweny.

Olalalala[1].

bunga umtwanenkosi.

Lullaby for Lotkentulu child Ebulangeni

Umyoko[13].

abamotandza uyhlo

umengange uyhlo uyhlo

uyamotanga umyoko

~~mau aben~~ mene bengamotanga uyhlo

Lullaby of Intombi

Iyakala intombi yemwanta

Intombana.

Tuyakala tintombi temunt

Kofini kofini kofini

Lullaby of Intomi.

Nchk nchiki nchiki

Nchoko nchoko nchoko

Lattkambuka remembers her own.

Kobo kobozi

umyoko umyo, umthlobozo utela umtwana

wambeka etseni wadiwa tumpeto kobo

Ambeka petseni

udiwa tumpeto ye kobo

Lattatubeles own.

O. umyakala udzimve

umyoko umyesi

umyekulima

ulima sidwaba

[illegible] H. has died, we not have seen him

Hfana mncane

Hfanaza

Sobeyo - by [illegible] Q. Stikklembwini,

Apalo lafana engangeni enyonini lapa
(at animal)
[illegible] emalulwane angamabali ugodle
libele [illegible] (like ants)
[illegible] umabekela unina
lapeka impungane [illegible]emncele
- [illegible] unina ubukela [illegible]mahanwana
[illegible] emahanwana ezenkabi
[illegible] enkulu
lapiza izempungane umomuk
lapa salulozi sinodengele (last-born)
sifaya ini singamendodya
sifaya ungenge kasonge
uaifaya waigobeze waibeka
pezu kwendenkweni
mdendekwan ugarebangem

Ibanjelwa izakilakazana Izibatanjana
bufalafala.

Nesmat of Bugabi

Stick - likabelo - like strips on Ikhaw.

~~Lorate~~ Can cut off 1 bark to make days, months & years.

She did it ice to work out 1 inch of sewing

Shabatebek ichot on farm - picking cotton, earning £1-10 & later £1-5.

Labinelane = Pibelili Inkosi
Mtinta Inkosi

Sibaha Inkosi.

Mcanange

✓

Mhlekwane Mkosi Makosi

? Lomnaleko ?

mongqali.

Sbate: Lottalatse umbulali wame

Meaneka Fakude = Mtinta

Sefolwane

Legend. Amathonisi Inkosi na ? Ko u guarel u Mbane.
Ko u play u Lucal. Mtinta child of Mb.
Ko u lind. can play u us?

Magqubu

Karame

2/6 seedo.

20 Hfut 1/- mat 4/- mat for Sunday
2/- 1/6 lukani

21 Lattlofe

22 " "

23 Tundaw umbula 3/- mabula 8/- inc. day

24 Ulofe nou
1/- Ulofe for fog ukonyaw
(Ulesdi)

25 Lomo 4/- umbula 2/- Sat - Tu

26 " "

27 Belu Whosi 2/- un 1/6 mat 2/- 2/- ukuba of Lent inc

29 Ukufumane umbula 4/- mat 4/- inc day

30 Udustelen Hall.

31 Longwe 4/ umbil 3/ mabula tila
[edge for tiles]

32 Umbula 2/- 2/- inc.

33 Vimbeli / Lidukosi

2 34 Maseko 2/6 2/6 lusek return

4 3 s Lebhagagela 2/- nat 2/- time "

2 3/- 3/- lusek return

3l Hgobotfi

43 q Mkalimi 2/6 2/6 Dse

38 La Mahatie

3 q Lo Gongem 4/- cum 3/- lusek return

x 40 Ate q Mbon

9 Mfoti Mendo

6

6 is given when go
in 1 p.m. get to Egmanton, they get
then betwn meat - regular amount.
Come in to 1 Whole when Sun has not
yet set,
2 or 3
Return to Eglene to aunt been, those who
were of Rob. returned.
If a
Sun not quite set when 1st the lunch is cut,
now it must be set before it is cut.
1 old one but not 2d

9/1/25

1 2/- 2/-

Nge Lallokia

If a G. gro engangeli, to show I think of her status
she hati amati ekulalweni.

ndzeneka

kufanele nosipambeke, sizapambeka kange-
if w likhetu o nesi.

If lothu doesn't want w to

Inc:

Preliminary arg^t - discussion of day. Lot says it old fall
on 18th & Ngwabada agreed. Ngw. discussed
Lot, ~~Lot~~ Ngw sent to Hfutul., Hfut.
rec'd 9th. Lot sent messenger to Madange,
Mad rec'd 1 9th. News of Ekuzeni dead been told
'Wednesday'

✓

Women went early in la. m. to tata, blebled in return.

Gq About 9 a. m. 1 order goes out 'go + dress for 1 lusel.' Vwes busy etc.

Vwes must 'pumisa lusekwane'.

✓

Q. 30 Collection in sub.

Embekelweni, Hlong; Lobamba of Sontolo; Elutjogwa of Hswati; Gontodze of Bunu; Lobamba Sto.; Enkanini Mbandzeni

✓ Sontolo
↓
Hatelane
↓
Mlomgenisiwife, steady rest for 1 hour.

Gq most natives.

Lifts of shields. [illegible] and go we bonyas.

Indunas: Abakwetshe, Bajage : t s lati,

At Egitelini. 11.15 –

Dancing songs of Lot. regts.

Ingozi, Indlozi, Ingulube etc go into Balondolozi
regt of Izita. Hasoja, Ikonyane, Likawa.
Sinka / Balondol. regt + standing footing
'Ichwa', or song. Leader dances in front +
then on / Zwen so go round first. This chant
occasionally,

Ingulube can go into Balond. chant Ichwa then
shuffle outside.

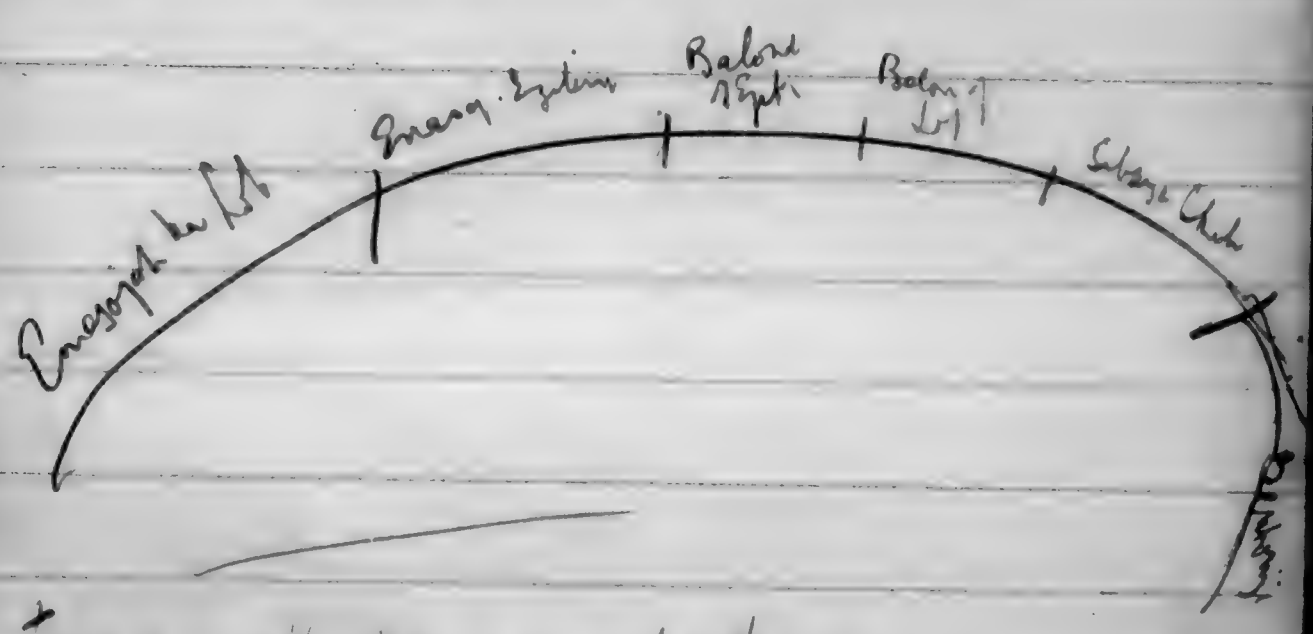
People from Hlo come – Entayeni pop come
before Ins / gop come in – into gap after
~~Sabu~~ Sabuzo w / Ikehle – off to train bants
– Ikon, where they dance.

2 bags of marble for 1 warrior when I
works. used Empatonta.
Little Sindlor, gives bear food to her children.
David denies that he has 'notsad',
others accuse him of it. he says he's
going to break. they say she goes, only
as far as Motsapa then we'll come back ..
we're notsad.
Going of Sapony. Nicely say a prepentra outside

1 2/- 2/- – tlc

3/- each 2/- tomorrow

Malangane going to look after his grp. - Inkosipah
} Eqtoni,
[Mabonga & Mjengwa belongs Masoja; Mkwali.
to Kalandelo - own choice)
1) Masojang Eqtoni -
1 Lugodolend. puts Inegli in order.
2) Sibayisiwe - Ingulube
Sikonyane mixed up.
Shabangwane, nduna of Embelelweni,
Mondanda,
Lugod.
3)



∴ 1 p. w. Kg dog w. speed wheels
Kg. black tail, mfukwane should, no
marks in his hair, such black - white
tails.

Indunas + people Senots - princes such as
Mhan. & Mandanda, Xaya, boy - Mehra,
Group surround by him, - not dentical
behaviour
Kuhlefodhlange - no proof of chosenly! Kg

Waves of Princes, Ambassadors etc.

I ~~say~~ think is only loud public noise; a solo soloists. But I Bergeli is given him an powerful speech.

~~His~~ Many have not I inspire, only among majors; not so K B today, i going to lunch but Dinc. all in full regalia & mafta. Gorrot & Ado dance in front.

1) Ahuf ahuf ahuf

2) hand song

The ones of tiger wearing Princes in a line, then they concentric circles.

K B of Lathus, stands out in front of La Galatze. Little Indio dance

No rigid control of dancers - come into they feel so inclined to pass validate

8p

[illegible] abakwati kumela umuntu umdlezane

Umgubo

Usihlasi

sadlamini sinyanaleli

ngekelela ahlome

aifisi umuzi ngabe

ji

we Mahlokohlo:

(1) Ngekelem ahlome (kalokubeka) Ka la Kubheka

(2) wafisa (~~sigodla~~) umuzi wanke ngabole

(3) dsihlangu sengwengane s. nyanaleli

4 Dr. ok

(2) kwafisa sigodla — ndlunkulu

× umuti wanbekelwni La Kubeka - H 7 Sigodze.

Lunemandla

1 Kg in and coting must flight!

~~mbas~~

1 shield of 1 Kg member fs ~~ent~~ ofn

4 Incaba encwala

Pden gwen - tendwa ~~tugen~~ tibafa to kahe

endlelen, nenfehlukeni, inchanta ubuvazi,

fete Ngam!

Wheel round, shields up

+ bro

2 p. in formed

Lobatla → Egt → Egmdwini → Hhlamanti — ± 50 mile.

Moon full - as soon as moon rises.

Spear knife - copper steel

Mr. comes [illegible] 2m on he planted
trees diff + after 1st Inc
White med usually mostly immature
children
Kg can't go on 1st hand side of
Inal at Lob., any & w her hus
can't sp stay a 1st hd side. Only on
his side
Bayeti not growing freely except at edge of
wh-forest / Bayel lie at / end of / wood w/
Bayeti
Even increasing instead of diminishing yg found
to mill. a bag day
- Tinkliwa - / flyg anti - cf. ped to / sayti
on return from Lusekwanfi
Arrive about 12, 1 or 2.

Employers – K K in Carolina area.
Bethel + Lydenburg.
Stop on Lulu with on Schuman's camels
report death of his lb.

Bartholomew · Stongwe

Schools

Same as with all students, but on whole the Stongwe feels a tendency to give 1/7 clean of Am. highlit work

1st yr – 1st 3 £3 p.a. – they do a lot of work.
+ no pay for part of service received

5th – 1st pay £4 p.a. – mainly ∴ do mostly school work.

Cant do all teaching done. If I did this I wld feel too happy → beer → 3 cocc combd
'Our customs don't pay us. If they got pd., if they had a value, all I people wld. turn to them.

W / Xn. worldly 'What we are to live /
true Xn. life, is / ? we answer.
If I am to behaves I simply must behave,
+ after drinking we have no self control.
Then ~~time~~ evil things creep.
Then they fight, or misbehave, lose job
[/ Fear of drink!
|
/ ministers should be / teachers. But can Sob.
house / Xns?
Sob. polyg. is an influence on / rest of /
tribe taking mention /.
'I don't think it worth while for us to behave
a work for / Kg. - weeds sow etc.
If he gives us work he shld pay us,
It wld be better for me to pay a tax to /
Kg. than to behave

He is simply frightening us I believe
says 'How long ye simple is will ye live simplicity -
then I have to go and looky for food, if white people
I ask for a Em. he came to my boarding
lodging He doesnt care about this 'if
doesnt suit us, us people who try to
be civilised' He wants us to do I work
but he doesn't look after us."
Feel that Shiloh has responsibility to see
all things.
I educated a point indept - ∴ I shall try
that this be neglected.
'Each idle suffer for himself.
Carpenting, Agric, Boardy of Children, Clothes this &
in Zulu.
Ph numbers £125 for the site for London Native
Educated Upamalo Instit in Natal

Selma: 'What are you saying?
The Holy book says we must help people.

'Spurting' people are what troubles me.
If British people elected future constitution
Afrikaners have no wd. I want wrong.
In Natal Indians are given chances,
more so than in Tvl.
1926 felt hunted, had to free domain
struggle on Pact Retreat
1935 Better - more freedom.
I had a note to go to a farm & they
left I dali out
Sat Sunday released Monday; I say
I was caring was light, & Eur. was
crying: he was laughing before.

1) They say Bwgs. killed their wives and
reason, near Amsterdam, - a few.
~~actually~~ and this - so all Bwgs. did
2) Boer War 3) Labour

14

10/1/36

6.5

Jeffen + Mokande – 2
Ntfwabe – Lonely 6
Mfudulwane – Makunge 3
Mkalunwa – no milker 10
Nduketan – has boys 10
Dolly – ± 160?

Please get him shown.
Children left out & drinks left only him
[illegible] stopped at [illegible] days.

2 Immunes

2nd Day

1 goat has been killed for sale
[1 heart pickled]

Inclusive: 9 pots 5/- each — 4 5
4 pots 9-10/- , 1 9 6/- — 40
2 " 7/6 , 1 9 5/- — 6
— 15
5
111

(6" dish - 9 1/4" depth 9" width.

4/- 15 1/4" depth, 6 1 gtst diameter, on upper 3rd
12" mouth

10/- 18 depth, 18 diameter of mouth 9 6" circumference

7.11

Inc: 1 lunch. we put down, 1 has hung in smoking 1
Princess [± 200 yds ?]

Some coy in to drink, or get kit clothing ready.

In camp

Tandeki Mkolisi

Drank, ate fruit & potatoes early yesterday a.m.

Nothing Elwandle ~~since~~ twice.

1) ✓ 1a.m. , 2✓

3) ✓ 1 2✓

Drank water yesterday at times

4) 1a.m.

5) At home, Bensdorp, Elwandle

6) At home - stranger

10/- , 11/6 , 9/6 , 7/

Lattatalx, to be paid by Lattatalx family when Sekoa.

Kg

Down at Ballade many a quiet fa

Emasoya of Eyet., Entoy

96, 101
96 101 75
93, 104, 75, 93
82 71

595

96 96
104 101
93 75
82 93
71 82
456 71
518 518

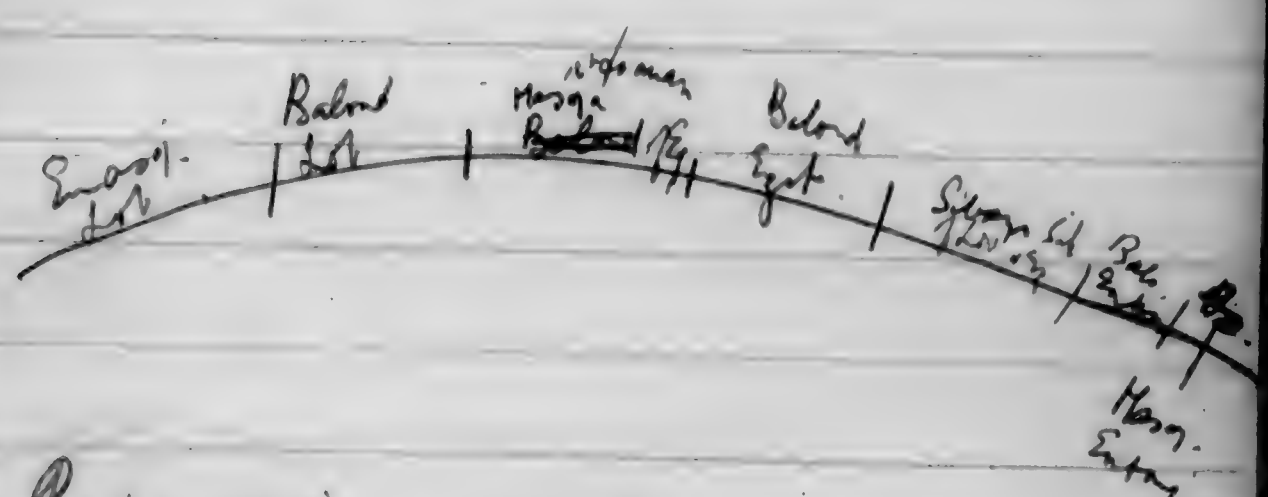
Come in districts & unbuto.

8 40 — 20
10 20 — 140

local units as vs

Same song sung at lunch as when they throw 1 ball.

Dung beetle of Ulunch. had to the



Regts wait for orders, it's to be arranged 1
Hasoja of Egit, Balondoh of Egita
Ludgod. calls - Balond of Lot.
Gips not get put in posh play about

He No No

Hlaba Sonso
Amagqira

Hele Nono no
Ambathe

Amagqunqunge

1) Dji dji dji dji dji
okaNdaba, Ndabezogwe

When they start singing, no need for Indlovu to be present, neither the ox / Kg hunchers they started.
first to commence / makosi - 10.

Princesses hang up.

Indlovu comes in w sandals, wounded by arrow wife of Burns

Ing comes in w relys & friends get

– Ing comes in w Bozombozo.
Sudden approach of chiefs etc fix for attack down.

Indlovu with his foot alongside Lattlotse Lattlatset.

Lundeme of Nsuka

Lattitia of Hotel stay w Indlovu on left hand
Mahlubili, Indlovu, wa Sdwaba – wa ~~[illegible]~~, Sombloko
Ndukuza Kongiwa of Edlangeni, on left
hand stay w Hayetwayo

2/ Hamdeng. –
Hm Hm
Pompoms of enah – tinklango
Na illa too mon / mhlan, beats by
Mvadlan

'Can he stay without having it Hm Dwaba
in his'

Indlovu. rotti for a while.
Sweat pouring down.

Bell

Ordinary something must be done, but can wait beads or scrub & bulbs.

9.20 Reading finished – Whistle

3 2nd – pt downwards
dijo
Wind weaving
dijo
weaving
assaulting

15 minutes
4. CH Jekeleni ahlome
5. Dr. Usuyakula
uyawuthanga

Umgubo of Mbandeni

usungakula wena wo hlanga
singe konzi ngolime - ná nku
mnyaka usyapenduka. Inko-
njane eziciita lezwe nani
bantu nitini, Khakile mfabati:

you cannot force us with yr control
~~Lya~~ times & change.
Swallows (foreigners) & dangers of Natal
what to be people say. Want a bit
n of Royal Kl.
There is a new King, & he who stares ~~bu~~
to usurp this position will get no help.
Mpangwa

Gaga

L31

Iyayiwa kabomi inkoyimbeni
she is respected but she doesn't see, 1 Q

Hakatijane
Enyanini wayoni kamenday, (little bird)
7 nyoseke nini nyoseke ntambam
~~ansaseke~~ sibomi.

1

Akaeila ligwala ngenanti
He is as lonely a coward that he is wait

Ahenwa a tsalfa hin a dzi fendhum,
he is unsure.

10.40 a.m.

Wesley, I.A.G.M.,

As soon as I move more, I prefer whether start to cut.

Emakaru of Egiteni, Hoho Balondoh. Egit.
Ab Masoga of Lob. Balondoh. of Lob.
Ingulube of Lob.
I makanza joined

Egiteni, I
Lobombo

Egiteni
Lob

tigata temakanga

1 people went out after throng down
lunch. in order for bugad. tformation
into 1 Hlaoja etc.

Hlaba

~~Balandeg~~ ~~fo~~ Masoja Hlaba ndjonjo ~~Hfonfo~~
Nonono juba lapa (cut ustine - cut
ontin-oato.)

Hlaba ke

ayenagile - ayenagile
Hakaha ngu ngu
^
atit Itoge Asatitake
Hakaha ngu ngu ngu gonji

Balondoloze of Sob. & Ingul.

Leg O. tnququete - so
Answ Hahuha ngungu ange
Leg. Sutela sasa - come
& they come tog w Ingul.

Incata Nkomula - sibayeo sikulu -

I napher shell stotu I untang of I leave &
report it to I ondume; shinwisutang & alle

As soken as e grown up as
It & see him far off, a hit
hum & drive him away & kill

Mutilation:
Part of Leaf Missing
Text Loss?

Advisory Court

Advisory Court 1

Desc 20, 3, 13, 13B 19, Covenants 32

Road Case 4-13, 34, 109 law 18 ÷ 73-4 94 104

Child abduct 14 Gamers 17

Disinheritance 14-17

M → Son 18 M → ⚭ 94 · F → S. 44

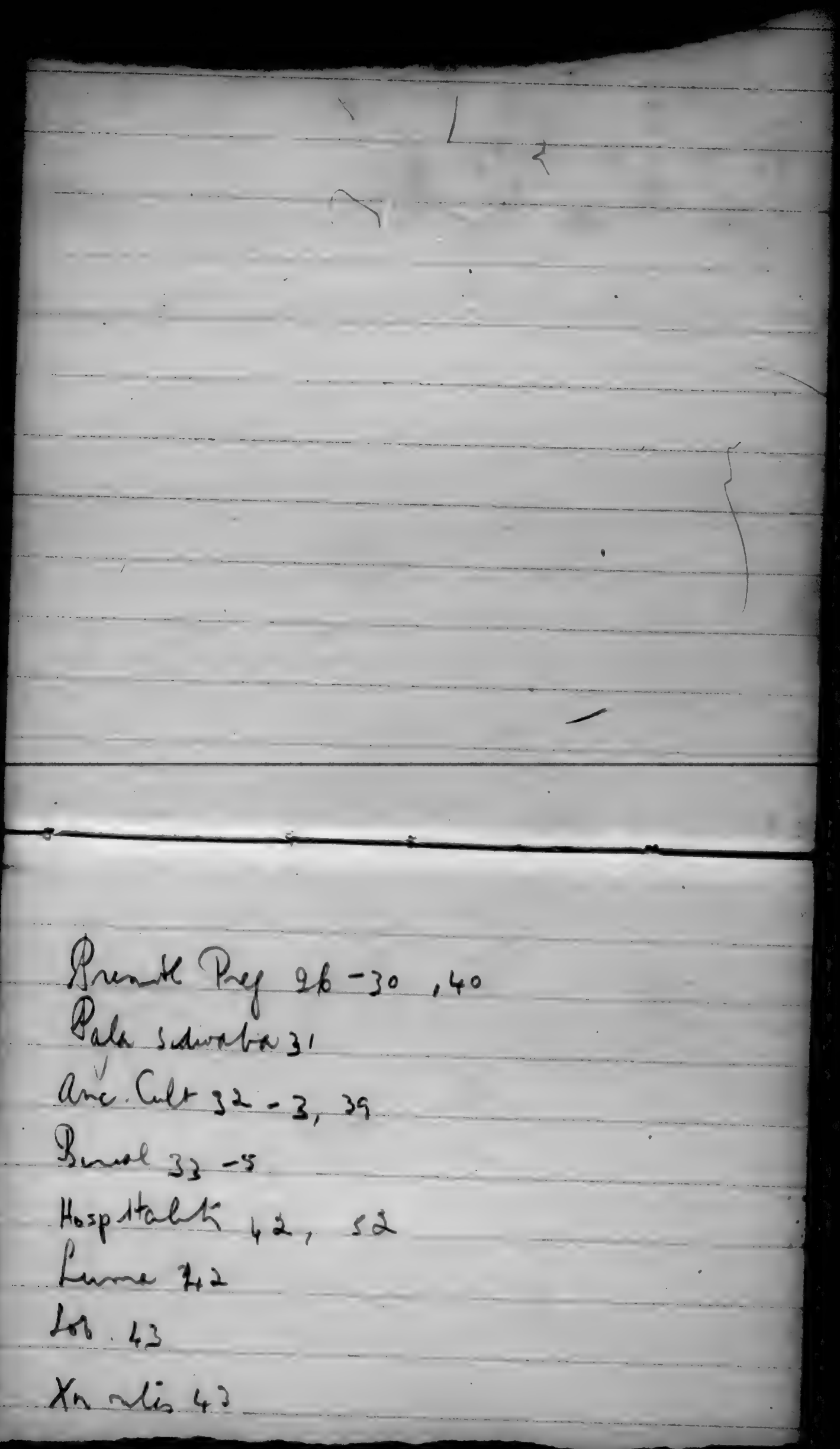
Inheritance 18, 53, 67 & 67a

✗ = 19, 64, 41-2, 59 22 (management) PRINCESS, Princess 58

✓ Med 19

Ukwenzgosa 20, 32, 37-9

✓ Sunset 24-6, 36-7 SUN (Title)



Mutilation:
Part of Leaf Missing
Text Loss?

Mutilation:
Part of Leaf Missing
Text Loss?

~~Lost to~~

Little Inc 45-51,

Hawthorne 51, dance 62

Inc 51-2, 54, 56, 60, 65, 85, 88, 95, 95-8, 99
101 113

S.s 55

✓ Dr. Tuma 55

÷ of gdm 57

Birth of Princess 58 Lit 59

Kgo 58 sentis 63

Clams 61, 76 Mpila

History 63-5, 87, 89-91 slavery 91-94, 132-3
ENTONJENI

Shuto (of Cetywi) 68, 69, 71, 75, 78

Treestalkers in

✱ C. K. of Kgo 69 , 74

Strong 71

Bow Wow 72

Tarsh 72-3

Fl 75, 83 Jo Inc 100, 102, 110, 128

Hokostati 76 , 98 98

Days of Wan. 77 of HBANZENI (Kipsigis)
Witchcraft 77-81 (bela bela)
Dress 82
Lullabies 99, 105-8
Measurement of time 108
School 123 " Ady 124-7
Cattle at Wk 129
| Lobamba

[illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [

Start

Notebook #13B

(Author's Numbering: XII)

1936

Hebla Bonn

18/	11/	Biscuits
	2/	
At Stewards	9/6	Sweet 1
Lettuce 2/6 cabbage	2/6	Wine
3/- onions	8/-	Stamps
1/7 oranges (6a - 6a)		Fruit, Herbs, Relish
Lettuce 1/- onions		Veg
Grapes 1/ oranges (1d 6a)		Hair clips
1/ cabbage		3/- Indelos
Lettuce cabbage 2/6 cabbage		
4/- onions 6d lettuce		1/6 Jerry

Time for 1 yr ready party we must decide

Tepe: I have already planted many mats,
~~mat~~ & ~~two~~ blankets & pots I had ~~many~~ hatin
to buy. Nenchild shall be bonnie throughout

F

Noyah: I enjoyed these works of being lovers;
it is good to know wether you will bear
my child. You can scarcely not a yet
but we are pregnant.

Tepe: I am glad we did not delay Ta.

Mutilation:
Part of Leaf Missing
Text Loss?

①

Hongaloga: I have told my F. ... Tomorrow
he will send a messenger to yr place.
I will give for you to eat, & I to
wipe away / tears of your M & I am to
be eaten by yr family. Son ~~then~~ ~~we~~ will be
(Tope: He has helped you, yr F.) the ~~law~~
my wife; ~~I have to you gave~~ ~~I am pregnant~~
/ Time for / yr wedding party we must decide
Tope: I have already plaited many mats,
~~mat~~ & ~~two~~ blankets & pots. I will ~~buy~~ begin
to ~~buy~~. Our child shall be born in Hospital
Hongaloga: I enjoyed these months of being lovers;
It is good to know whether you will bear
" my child. You are scarcely ~~not~~ yet
~~but~~ ~~we~~ are pregnant,
Tope. I am glad - did not say T.

you and I F. ~~of my child~~. Not boys nowadays just make you a stomach & then leave.

Hug. No, I might have done it, but I love you. Even now I do not sleep well for dreaming of you when you are not with me.

Tom. Your other w.f, La Fave, she is not pleased that I am come to cyon. he is jealous

Hugah. Jealousy is nature of women.

Tom. ~~Good~~ Yes, ~~you~~ it is hard to share a husband, & for that reason I've of his wives to my faith.

Hug. The Church members r no better. They have lovers; his wives are just deceived. ~~Women want change, besides he~~

~~Even~~ ~~Every also don't know that going~~ ~~on;~~ ~~[illegible]~~ That's part of the reason why the Govt. to teach you Qs to believe a mans lies.

This yr Xmas day & 1st Jnc. coincides. 1st 1 Jnc. is not considd a 'play'

The solemnity of a natnl.

1 solemnity of natnl. ~~sentiments~~ values is losing its ~~hold upon~~ meaning for many Srazis, since the values themselves have changed. Xmas feast is due to all the Churches 1 most sacredly 1yr.

~~1 Church's duty of their interpretation, & teaching their doctrine is~~

Each Church sanctions its stress by its interpretation, its doctrine of supernatural & its 'diversity' 1 going beyond lines of colour & implies, ~~but~~

& 1 destruction of colour is respect. ~~than~~ under 1 radicalisation 1 Divine Lt.

Group 1 Mem. 77 of MAHANTEMI (Kirpalani)
Mahanta 77 - Girl who die
Age 12
Bombay 1955-6
Marriage 108
Adopt 123 " Mrs Bai - 7
Commentary 127
Lodhamba

~~[illegible]~~

~~[illegible]~~ implicit / ~~[illegible]~~

~~[illegible]~~ 'Divine Life' integration / differences of human

fragmentation. [That this unity is as refutable as

its ~~[illegible]~~ contemporary] / equality of reality / contradiction

~~[illegible]~~ ~~[illegible]~~ istic of / numerous lies from 'across / sea',

imply / 'extra territoriality' of Theosophy, churches,

~~a~~ / R.C. Ch.

Things, such as / S. A. G. M.

Mutilation:
Part of Leaf Missing
Text Loss?

~~Lance to~~

Little Inc 45-51,

Hawthorne 51, Inc 62

Inc 51-2, 54, 56, 60, 65, 85, 88, 95, 95-8, 99
101, 113

S.s 55

✓ Qs. Tusona 55

÷ of gdness 57

Birth of Princess 58 Birth 59

Kp 58 Death 63

Clans 61, 76 Mpila

History 63-5, 87, 89 - 91 Slavery 91-94, 122-3
ENTONJENI

Ubuto (of Cattle) 68, 69, 71, 75, 78

Treg talkood in

✱ C. K of Kp 69 , 74

Strong 71

Bow Wow 72

Tarsh 72-3

Ed 75, 83 Jo Inc 100, 102, 110, 128

Mahoskati 76 , 96 98

Mutilation:
Part of Leaf Missing
Text Loss?

Advisory Cmte , Advisory Council

Sec 20 , 3 , 13 , 13 19 , Covenants 22

Rand Case 4 – 13 , 34 , 109 law 18 ÷ 73 – 4 94 104

Child adopt 14 Gaman 17

Disinheritance 14 – 17

M → Son 18 M → D 94 · F → S 44

Intestate 18 , 53 , 67 , 67a

✗ – 19 , 64 , 41 – 2 , 55 22 (marriage) , Princess 58

✓ Med 19

Ukwenyama 20 , 32 , 37 – 9

✓ Succ 24 – 6 , 36 – 7 SUM (Title)

Balonabozo of Ab. & Ingul.

Leg O. tnququite - so
Answ Hahaha nguqu a nje
Leg. Abutela safa - come
& they come tog w Ingul.

Incata Nkomola - sibayeo sikulu -

I rejoice while natural working of I leaves
repeat it to I endure, shinwisiteg & alle

As soken as I grown up
He see him far off, a hit
home drive him away & kille

tigaba temalanga

1 people went out after throng down 1
lunch. in order for bugad. tfomatum
into 1 Hlosja etc.

Ehlaba

~~Balandolo~~ fo Mosoja Hlaba ndjonjo ~~Nfonfo~~
No no no juba lapa (cut ustane - cut
ontu - cato.)

Hlaba ke

ayenagile - aqunagile
Hakaha ngu ngu
atit Itoge Asetitake
Kakaha ngu ngu ngu gaji

Wesley, I.A.G.M.,

As soon as I arrive, I prefer whether start to cut.

Emakaron of Egikori, Hoho Balondol. Egit.
Ad Mosopa of Lob. Balondol. of Lob.
Ingulube of Lob.
I mekanza joined

Egikori
Lobomba

Egita
Lob

L31

Iyayiwa kabani inkosimbeni
she is respected but she doesn't see, 1Q

Hakelijane
Engomini wayini kamenday, (little bird)
wosuka mini wosuka ntamban
~~wosuka~~ sibone.

Akacilo lizwala ngemanti
He is no longer a coward but he swims

Whenever we look for him we don't find him,
he is unseen.

10.40 a.m.

/

Umgulo of Mbandeni

usungakula wena wo hlanga
singe konzi ngolime - ná nku
mnyaka uyapenduka. Inko-
njane eziqita lezwe nani
bantu nitini, Khalile mpakati

you cannot force us out yr control
~~Lya~~ tries 1 chaps.
Swallow (1 frequentes) 1 dangers of Kat
what to be people say. Wait a bit
n of 1 Royal Kr.
There is a new King, + he who tries to
to usurp his position will get no hellp.
Mpangwa

Gaga

Start

Notebook #14A

(Author's Numbering:XIII)

1936

INDEX

Bk. Xlll.
Incwala 1-50
√ Cattle keeping 15a.
Gardens 50
Royalty 5
Meat tabus 52.
Abortion and immorality 53
Compound W.N.L.A. 56
~~Mafe~~-Pret. case 66 Mafefe.
Agric. 79,84.
Food 81-4,86-93,97,98-100,101
Childgrowth 94,96
Menstrual tabus 95
Trade 100
Beliefs 102-5
Milking 105-106
Umc. 107, 109
Twasa 107,109-117
√ Dr. Cattle 75-9, 80.

Gideon Lukos

Atlas Kupes

Index P117

gwaqa

10/2/36

Imvuale

Umtlangale skin for her umvale, will be cutting herself a sinew by Lattalenga - Salapi Hofa.

The young co-wives will wear it of that skin.

Sedtha / umgabu scung when I Kg is angry -

it was a sign of his anger

But dont so see, at / one, we cry - we remember:

Labengaseko - those who raded, / past Kgs. &

/ powers with they had.

Dress on dry dung.

Mkonda

Mhlungwane

spoked / w Zulu Mvoss + Bunu

Hfolo → Mbiko → Malgoloza → Kuzi →

Ngeta →

Entlangeni Pumpe - near / Pongola.

Fekela ons nwes Ekutonjeni

Umlenge ungala nelunsika; sutha 1 inotuta
nd.
Ti nwes ones a when it is not ploughed
Burned thine; as food takes

11/1/55.

Bulawatie gumada, induna of Emtekeleni, the
Tola Udg 1 umhlamb.
1) Nyamwendg.
2) Lji ofi
Among forests after bush.

Great small children of Inq early in i' Loti,
Balapa.
un: Emalava a Indlga early in green leaf branches of
bonda, known as 'emvcati;

Ngobiake Hkwatfwe

'~~Line. does not make it~~ does not tuef line.

Isibimbi sang ftg.

ooh seyanwsokisda

nabojaha.

Imeds & to tsukutselisa inkosi, utabakesbungi

aisabi kuto, & now too nyacasuke.

~~The meds make him angry, moody,~~

Indlovu meds to give him strength.

Kilanga ka ulipa mpi, to destroy, Hlasela,

∴ ftg. disallowed ∴ it breaks! Trys.

rant.

Ehlobe let fame to ft, ∴ Imen aided!

Hwazo & sometimes! Enemies who

dont swim were defeated by Hwazo!

ft ready.

kapa kubyaga -
kanyiga - not bad, fallen face

4

Beer
6 of 1 pots of 1 Indlovu, other borrowed.
Tgungu
2 of Indlovu

24

Cola ? to clean, make up, purify
forms of inwala
Kgs anniversary - Rejuvenate.
2) purify
1 kg is 1 sorely 1 rich

Inwala yphumunla - 1 song th. leader
hum dol nhlambelo
Gemel 'purify by 1 hlanablana -
all 1 people in 1 city must be

organised into his tribal principles.
Hlama Hlama - is the strike of the long.
as if we come to the area metabelat unkosatan.
Lay o is as get and the unkosatan as the long.
it contains the scaweti. ~~the long comes from~~.
Flamingo of the W. - the banks of the Nile

2.45 the Belwards ~~[illegible]~~ seen on the distance.
the tsetse come ahead. the cattle

3. ~~[illegible]~~ Come the Benonti singing
Sigemdumbegale Indimpe.
Mound with the gate round
Bangete
[illegible] tangemdumd. [illegible]
the long branch [illegible]

Standapu.. Place made out grass,
Bajeti
So it happens, sampat drum shuch
bonga
In mudd city, but Mgwadjasaught
me
½ go to Umamahl. Ad
Mvumbi Nduwandwe.
* intuma – into ingadlela
luselwa lwendlo
Bees bit
luselwa which is earth bit on little
me.
* intuma
1 long stick for hitting.

F. 8. 50.

F 11. ~~5 0~~

umlanga ubomvu

7

3. 45 Hermetta to dress.

Get white blanket of edible nature or cotton or silk, give to Hermetta who studies the H gadgets

intuma - of a fond excreta on the, you cover it w ashes & red earth, & person whose arms been protruded is guilty. N: I ask raise intuma wild potato, use I fruit ab w mpt i.

'ngito betfa ngaloku kupela' u say

V haven't broad hum cake provocath.

I intuma is poisonous. 'doesn't idi if' eats it.

~~fatsatela~~.

s. fuma let-fatsatela ngwaze egyima

asitshoni

8

~~fatsatela~~ Libuti ares out:

Qa Qc Qe

'asitshoni ~~let fatsatela~~ sifuma let fatsatela

ngwaze egyima –

~~Eg~~ 'We don't ea any shields. We want

kiaetta shem, ~~he~~ ~~stabbed~~ stabbed him ~~the~~

sunag..

Ngiyakugwaza nyalo

'I beseech he ~~ben~~ come too next daily

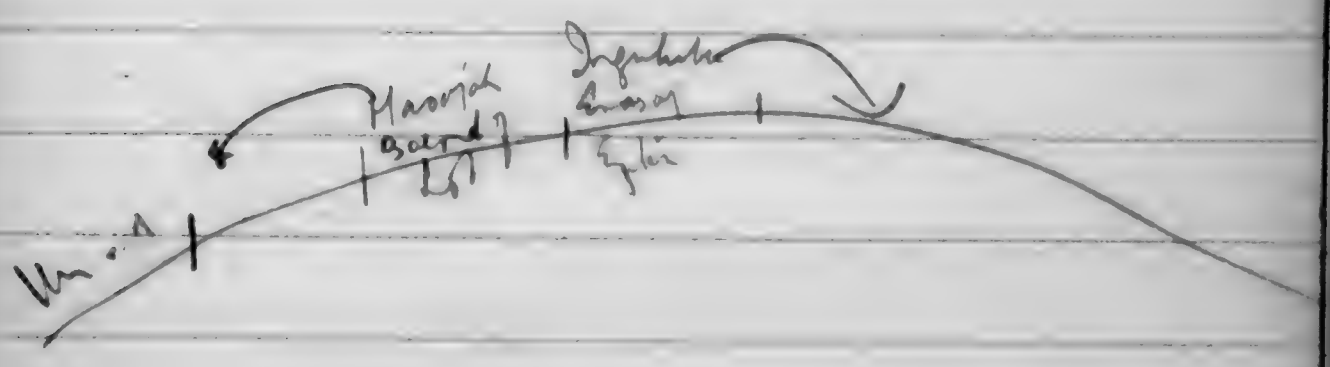
5.5.

Come in Impulube of Mandanda, 7

fang Inkhlanbela start: Ngiyaben fambak

As usual I n. the stand on footh of lowland.

Ostrich feathers, black myoni, white insingisi, black sakabula, samm labule. All on nafobas.



sq Ingubo, from Ukuta v. contrad of ukuhlaba

Imbonji, Ntungane Nkosi, dancing ~~back~~ ~~fast~~ from end to end, pacing.

Cattle driven in.

On Indian side, Belu and the Hitu assisted
Eastern group allowed
Order given in sept of month
Western Indian not big here
A group of workers, all in Em chief
nobody Hitu gets the benefit
As these groups arrive, they are capable
reorganized & distributed at ~~[illegible]~~
Lorn in Bay
and c in Timorlands
Lehonkatic gets
Meds & strongest any valley accom
in fort; inland, - mountain
Beastplace in
Boys form up in 2 rows
6.55. Wars steel rings in hand and,

Boys ÷ det. Ramsdale.
Swimming at 3
Hen fat ~~good~~ get organized.
Tranzed wife & 7 wives.
Old grey-mare.
3 anecdotes as well
Ala. as William and Simpson
3 castrations we had.
Jump on it Gracious Lightfoot
Indian pits dr Hen to bring pot of water
Makes the return.
Great groaning, kicking and
stamping & dancing wildly as I retired
Nearly lifted hand. tag of foot on
palm. Hoist on hoped skin. Live in
cardboard mafeka
Frank Ad

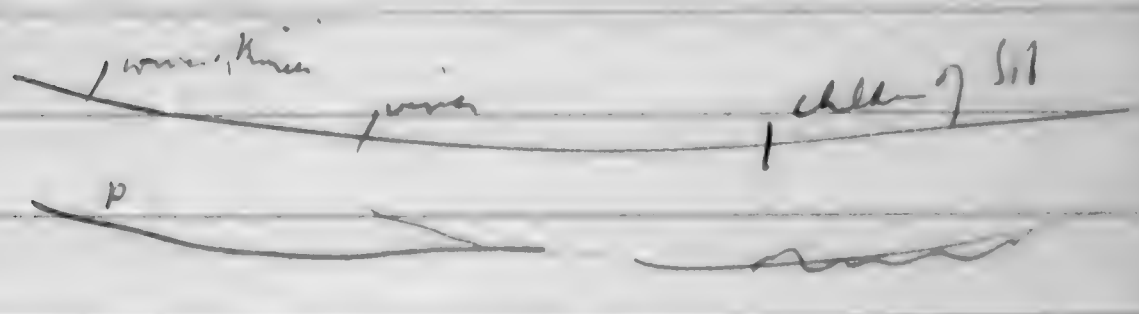
Drag it slowly until [illegible]
Every muscle get a chance to [illegible]
Dry goes out.
Old skin goes on.
Yoghurt fills / kindly / frightened
showing wrinkles on / ft. to each thing,
struggling to get / best posit.

/ still a season dancing going on elsewhere

Push into / midland.
3 stages of [illegible] / [illegible] / shoulders
6.15 Dry returns to well muscle.

Can die on / way.
Os on / muscle
6.25
It's all wearing / among — [illegible] 13, some
[illegible] / [illegible], X [illegible] [illegible]

Boys in semicircle sing more quietly
separately.
1 others take up 3rd vse. song.
2d, 5th & trqueno
Lovers & gipsy stories
Kg comes out
Hlonda instrl dance
Boys agilely skipping



Whistle

6.45 Amin killed
Boy ate — as it dies

? Unique — first part when I bump in

Boys when to get I moments
moments gets away!

[53 - boys.
Onlookers leaving, + dusk falls.
I scream me. sump sing out, wangwahwaywa
I - I ntl. is I somewhere I ~~lady~~ s

// Can I Lattitude wife attend I me
always a few old on grandstand I unblanketed,
drawing conjecture who comes near,
Uttered not sharp N.B. - something hot in
paraffin tin

Takidzel tried mother come out of

umpehlo - 1/2d milk,

umlatelwa - 11. of liquefa ie big calf

bicunqa

- milled ice in months & summer,

but in some places ice in summer.

rich milk.

Kuklega - milk into 1 month

umblambele

1 Knives of Burma in sandals, 1 worn of 1 gg Fs

also a chief.

Magagopane in 1 umblambele - a

some present who know.

Ba 1 s in umcenge

Bomcenga tidzeya ngi'a ukuhlala umtwane -

occasional whistle.

Tuds dark 1 2 calabashes knot in

front 1 sigodlo.

Lure divides - Syamdumb

Dregs one - stony ground - only 1.

Dji & dji

Thus 3d - dj dj suyanyonso

I buy soap

I others, I little a preach us

(Boy wash)

q. 8. 1. Keke

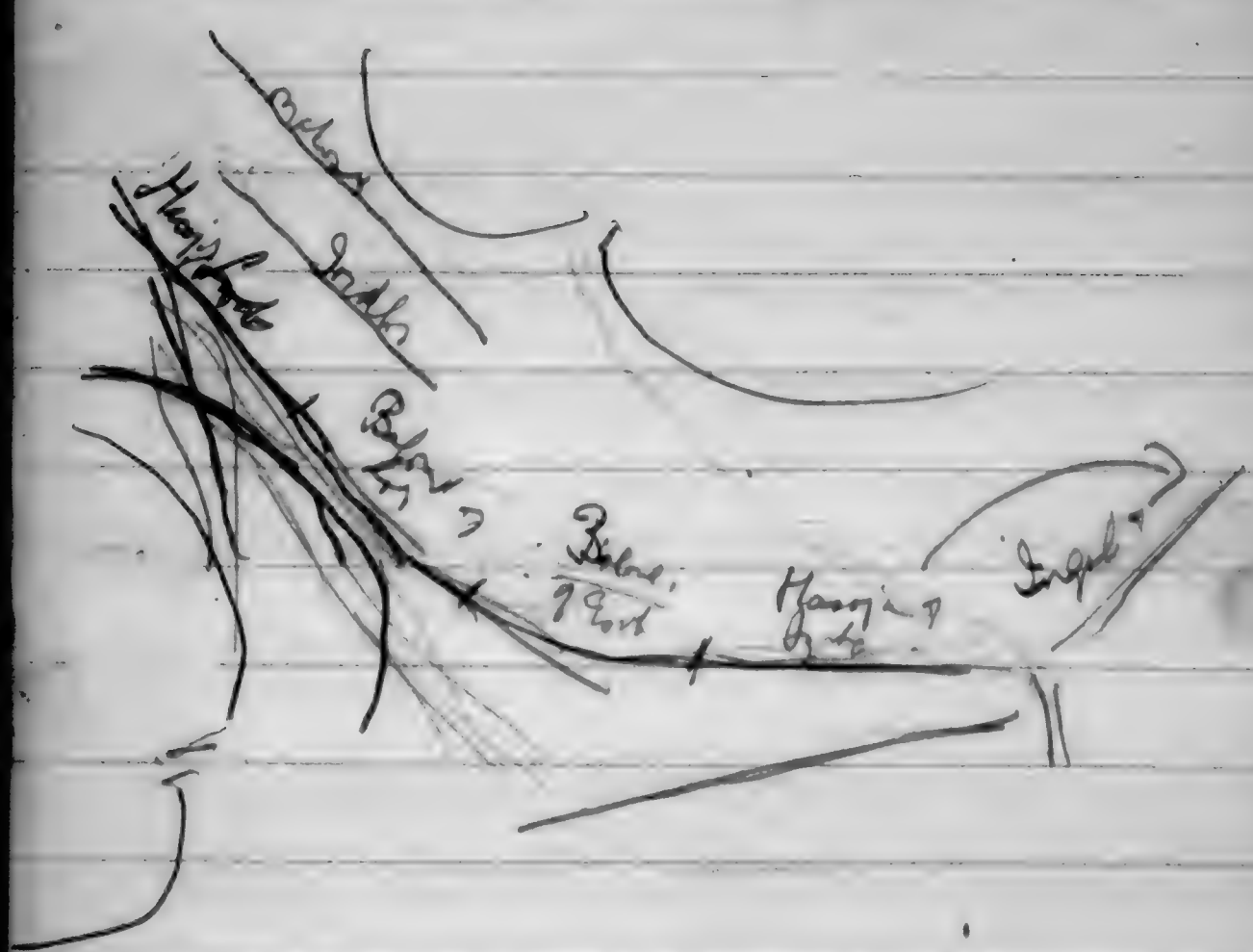
Imala - fitness

12/1/36 17

4th day. Cold wet & rained.

V. early – 4.45, bed of princes day
thro' 1 h. there was a blare of buglers
– 1 Q. Qa Qa of ~~buglers~~ majesties as from
all 1 barracks 1 a rushed to lake.
They formed crescent & started sing
dji dji – ie 1 big song No 3.
The same boys of yesterday then again but
1 inc. into 1 inhlam. They sing & sway round.
& as on yesterday pass then – 1 two sykhoms.
1 kg. comes into 1 inh: tog w 1 dos &
rlds.

1 mehoist, – ab of 2nd, some 2nd of 1
the Princes, tog w 1 little other
concern, & form in front of 1 hse.
1 Indlovu – he gets across. All
wrapped in blankets of bright colours,
& 1 rain à pouring down.



The cattle are in the field. They lie down towards dusk in their backs or bodies.

7) Then the mosquito of Lob. form outside the intelembela, or sing ~~[illegible]~~ ~~[illegible]~~ tog. ~~[illegible]~~ the girls and sigodlo. ~~any the women.~~ They also kokal sigodlo.

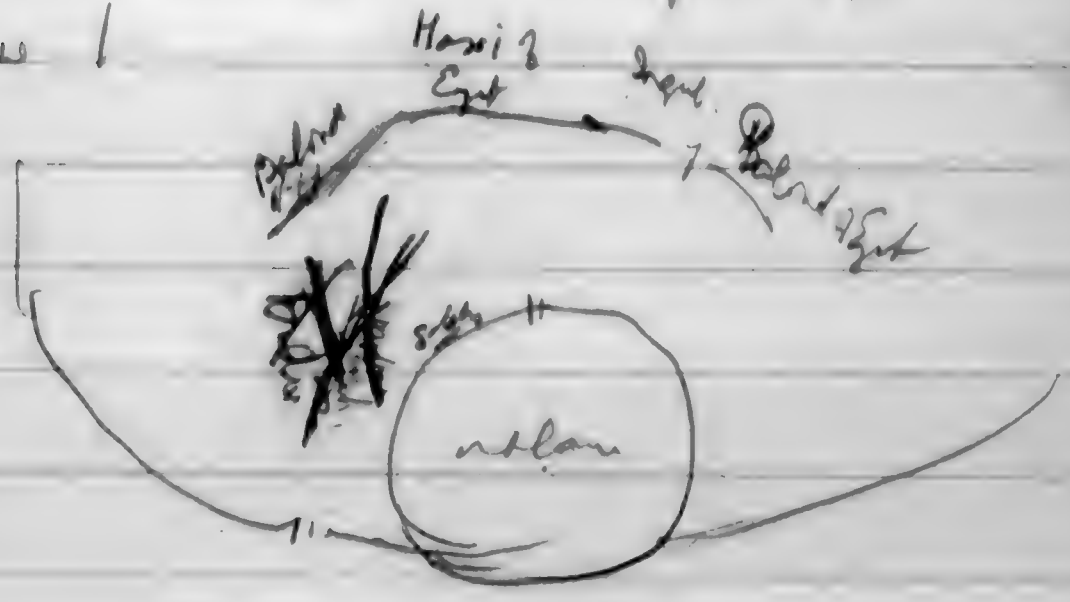
The girls, the makoil. or Indlov. going Kie' the impunzu, the young outing the E-gali, go to the regdlo. the girls bring gathering apu outside the inhlam, waiting for the kraal.

The makoil - 26, from the front row see diagram.

They comes out in lines which ~~[illegible]~~ ampororo yendlovu as the girls sing. Then a other - the summons song. A going - a coming of the, polyphon tot.

libation - lambskin skin

Indeed matters silence, I felt a strange with I presence of I Bigodh.
In I stillness, I sounds sighs and undulations come softly across.
Suddenly I felt the earthlabel,
- pt towards I Bigodh
- after a short pause done opn
I turned going after I takeoldat,
turned I obs. & whenthey from up
w I



(nasopha)

Spirits ope - I lack of praise, & assurance.

/// Slept + says.

Lyg boys have ago gone to wood.

In Lutlem, sounds of a magic whistle.

After I spitty sing Aji ishi d - lamum.

Then wrigglers agitabone amelone - I
mwata iwa

Leave at 5.55, still in train.

Boys eat lunch - meat burned.
Seed that they allowed it want
healthy, washed straight after.
Blood had been up in.
Seems sorry only stabbed when I tip
down 12.

Suka

Luvemve – whole blown day today.

Today he ate 1 lisolwa.

Hota – 31 sept

12/-

ka 1 rower of Hota consider la Matsebula tiseu

H. in. l, + the calls them malogatan

they old cook for him

Encyas 1 sidwala kufahla libele – to blow pipe

Uhast from the suckled 'Umtwana'

Lothlisi. I am impressed by cetol 10.

Fd from grocery

Inyemve iyafuka – sublwa tog. 1 Mood iyatiya-

dali, aigijimi, iyahlateka.

Fodor 4 tongue, 1 mobile; 3 visible

30, 20; 10, 15

Each school sets of his family, & keeps a regd —:

Gwano, Kunolo, Hatebulu, Hkamtale, Hkebele

Gumunga, Hota

Bakathkeji.

Children + Hgon go & learn antlambelwa in order

? H of sons

Tomorrow I mokoshati of Bun, I woman 10 atublelwa

well learn.

Magagul

Hlubi to Swana:

sibaba is used esp in I learn fol dad ∴ it

is so tough he dots heal

XoXo

Habitation of Imp. & Princes married.

Kothela Indosi.

Intigoketoni

Ukhlalo :- for Princes, a tree which supports at the beginning of the new

lekosi lwendoma -

Indumakazulu Tola lukosa

Ndwandwes have their own ways.

Xhanda - small i Princes have fighting

dont know wh to begin w. No order of

precedence. Told to face E.

Wash agin

About 1 wk beer drank

"Inkhengeto ingatiatwa esiwumu — Iseed is taken

low

3 o'clock.

Spear w. hand song

A nyabbla

Big Fire Dance.

Iggy & Levinsky managed to buy tagoni

Uncle band of ostrich, feathers of ostrich & white of insignia, clusters of black ostrich & lumpy

Water fetched from Kwa Brum fronles time

Note - Iskang Iwne is from sok onions.

(makilikidjane - clusters of lumpy feathers)

somehow no, otherwise of makilikidjane

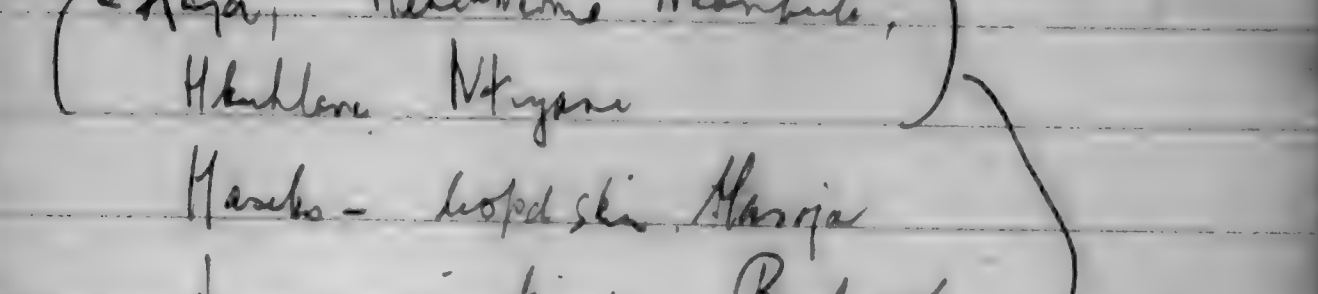
Iocoane whistle,

No spear in the shields trade

(2 Aqa, Hellaviome Nkambule,
Hlubane Ntuyane)
Masako – leopd skin, Masoja
↓ ntsimi Balondi
" Ingulube

to 9 wait for lot standing

long wait for 1 Kg. Vigodo has not yet
comment, nor has his M.
Crowds of Eur. & natives.
3.45 King comes on – Thunder



Balondi lot = lot on 2.

Long delay for make-ready. Long delay but
not by the way same.

(Bhangbanyan Indra)

4.45

Makoshati –

Makoshati 1st, then Lattoka & Lattoka

Dog. Comes up as Mrinitula, takes his own skin off
his top nice clothing

1 (Mukhlanga fame – / Mukhlanga)

1st Legends. Kg in Indlam.

Lungisini Twala, & / uncle of Mkwati

Lit. dj. – 3d. long started.

Kg comes out of well. behind him
comes Vim. carry in both hands
light green sponge of wed. The Kg. leads by hand

fire spread around go fast. Front week attempt
which to make his last loss compromise
hour at a N slow rate which attention
focussed and returning / big he gave time
legs, the made a path for him & himself
close up after him

3rd song of p m 5.25.
Dii
ku
sigeta fuga neque lato
bambakhna
abahambi bebbomo lamje
ngazobe bedunu e lage
aji ngazobe
— Change of shields — — Rat. of Lob.
return

4th song 5.45 Nage tiel.
Beat shields w hand
Drawn back - hats off

Almost mantled

Lampyrid.
Id

Whistle
Black shd 2d time
Waves done out between his appearances
Comes out w shield + shak 6th 7

Engl Xeke
c Jingapaqu
dama pansi bekuzwe — dg.
'Wena Kulanga' Engl. Whistle.

5th Notes.

Strange

All Qs worked out.

6. 50 Labels.

Ether Jaya Ba tabs at hand / shields.

Incabar Kancor. noted 7.10

13/1/36

8th Day of Tila.

At 4.30 I took vest rated every shell awake-n / Remarks old formation, easy nyalalisa

Oke Wdarbe stun yon'd for fence. No touching of anitin, or poking from kerman scratch of / sacks is forbidden

Bandy small boys going at an guard - n. awake to / slightest breach of law.

cabeka = latsa imbuga etocabeka

30

I Vhlati ch ucwadi cori' comi' chaya. Vari 'Kgi'
but I Tona were emalungamile
Somesi I people don't know ukuthi Kgi is considered
'Bathongi' or not
I Egikani magobi still staying here
Don't know ukuthi kuthunthuku, do we I migodi

	1934	1935	
Sikoma –	5 boys	1	1 again. Little girl
Nabo Cubele			
Nabo Hamilakgana			
Nabo Hlabela			
Nabo la Gundwane			
Mena			
Lathbingo			
Hadleli			
– Nhjoebe			
Lathaise			

No

Lattoka 1 mata

Ngalotfem Vatia

Ire mata

1

Illatsi - a parasite,
frambolyfull characteristic fish in Ungavali
Lutonka, Vatipuka.
Green all 1 yr round, easy growth.
RL

Lavemve-wheatle; takes 1 week of blows &
Ungap, & 1 strong rode from strip of skin of infolwane
Blows 1 sea scales & is ~~[illegible]~~ soaked in plumbago 1 year
lies.
Black shell nasweti grows in rocky
places, & twists on other trees.
Green even on 1 month. (Bamboo stick, earthen)

Small Kikk - tumors on membrane of heart
Lusworti Lonacoma, a bad cough
Thrse - a bad pain.
isclumgio / piece of meat at / neck of / uman. who is
mixedu / meds - / rubs & cuts ~~cut~~ roast it eliminyes
mhanto - red stum dung inside when you
tele it is a dark red spots come
umiamo wonnefa wenksan - Chase
bughlins / feathers
Fat of / lion & of / infukwane used.

? Lidjoti - is not a fl of / Kp.

Ibelow - an animal bigger than others, / shapes
other do not change & it differs from
all skins, Royal animi

Heads forward off Umkumga

Note too Sabok holds Umkumga castle from Umnyakane & strongholds Umkumga back Umdaj.

Put KaBayeti on left side, Hadlwetkuza & Ngwabadla. Then is not Umkumga insulated, they come in off on morrow. Umdaj & Umtlahla sent in KaBay. & then children & women to another hut. It was hit in after dark of Big Day.

Ox –

no food fat, it is meat that amuses any what meat, what good skin. It's a proper hump.

Bulls sedwaba shoulder & cracks –

Bull never does any hard work.

Monday. 13 on 20.

Rain

Trade clouds & thlotii

3 inwards – ~~black~~ red & white spreads like a

pumpkin

Nearly sick of big bins, frame gets wet

'J'ai mesambo' – an untouchable

a sacred & untouchable, it rules

all l'eau

If a take 1 new, of any & drink

myapule. Not touches on earth.

V. N.B. in 1 body of a bird.

Mbela

Xhleza - simple embryo

Red this neck he wears / blown up bladder of / unmarry. Ch is ptd. w. black rods. Bet / little tree. he burns w meat of / ox & also

Cattle kpg.

Boys sometimes milk cats / mouth

Milked twice a day.

/ Indlovu drinks beer in / presence of his son, but each has his own ledgwo. But he cd drink from same ledg. as his grandsy. In the respect there is the teaching of respect for as his F.

Inc.

Lancers fort Indlow. killed early in fa m & - carried to 1 space behind Kaffs where a temporary shelter built.

1 dr - Nduhetan stayed w/ them, 1 Indlow taking no part

Been w/ them going on in 1 hut past man, no one body at that was being done, frem pumpkins in 1 Kraal Indl

---

Indlow

Ind ~ rt side of face,

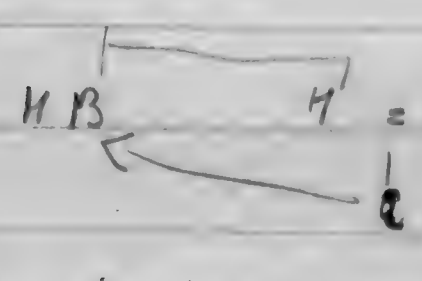
rt fingers & expando, pole of left ft, under left toe.

---

b zulweka -

waitasela lupondo lwendlovu -

X Hfunwako Cinsi ~~Htwasi~~ =d Y, pd lob.
Y ~~was taken~~ went away ∴ she was an ugwababan. Had 2 children, Q, then Z., Htwasi ~~fence~~ took here bore 2 children kwi bes. Clans 1 children kwi belonit lobolad her - gave 1 cattle to Y's B. X's grandmots pad, claimed both children.



H washe who tot Inguelen. 'his son', ~~Rso~~ to was ~~x~~ to take unjoti when unthwatho fine 20.
Hocked at home
Intambakat,
Hocked by bombulu wele.
Ibolom is Htwasi B, - H's wife sis.,

amalala - 1 meat eaten by 1 tadrus ie
at fm
impundu, sabinga, amatunda

Sankala - intsamo, umganga, amatunda

amadoga - ullolo

she also lorgfoos sadolo hun.

4 cattle killed.

Inc. nets. Indlabile - umunga, grows in damp places, very easy of growth lives can grow from di runners.

4 cattle killed: 1) for 1 Indlambula 1) for Indfokela. 1 for amalala. & 1 for bantu

Some did among Hqaba, some Prancis, every got some.

1) Selenger powder.
" is highest & strongest party / beat.
enemy throw into situation to
washing with & mixed ammonia.
can be kept in wet.
2) Lachesis - only w. same mixture.
Dayne Zwane gets / lachesis
infe, but at 2/ drive kopla
Best infe eaten by Belladonna. - whole.

Big:
1) Selenger & mixture, gunday..
2)

Lachesis is / chief fd. of / elephts.
" lodging indoors,
Blonds - strongest tox - v difficult to heal.

1 bambhamb & his clothing ^ of 1
fashion. – kwamasinye, khyafanana.
Mbondo fan down – ekpu lidlakhe up
→ grass down
kusek spit 1 meant for it.
1 Ing oo lleader of 1 nation must
bek emit out & eat it in.
Emanyube.

1 kusek is a herb 'made for
emotion to tell others, is pennyroyal
then held to induce to chase
off those whose back, is wicked.
1 Pennyroyal – ofti not sung they
have westepped modern not.

1 man bay in 1 kselwa,
2 " " " umkhahle or wanga

Ellaki comes in next day.
The dr. is busy sorting / gross and ties it to / Ellaki.

Take out wrappings at a time it is stuck as well still inside, then bring out sponge
/ Bolwanale have a bodyguards of different roots & herbs herbs
rels roots they roast / sponge in it,
When cooked they make small bottles
/ Sponge a tropical powder he
begins to do / Eh Eh tends / E.
then / W.

/ a, Vanyonge takes / root
ludlawn. pieces & plis &
at each side of his face /

3d time in his mouth - 1st he
takes 1 ~~seed~~ powder in his mouth
1 tenacula or N.Y. fowlers perhaps that
he spat out - not 1 left.
Swallows twice / W - twice /
dried hedge.
Shewhabits or salt 1 mark.
Repeatedly kafulas amst. he
washes himself out in -
whitish roots, like white potatoes
with. peels, make liquorice mixed
in cocoanuts or top unintoxi -
1 powder of the kafulas v. "
makes 1 fat, given to cattle to
make them fat.

People in with. cook 1 herself -

mafe for 1 morrow & prepare cleanedi
& his walk. Next a m. 1 me. cit
while Bel. busy make rathmen
ghugga. He comes in - all ready,
sits & is washed by an mela -
2 shelder time 1 elbow 1 left.
When finished he comes out & 1
gnabuto have already been ordered
to sigodlo & time they bring
ipupugi - been before his stomach
(w 1 mafiqa)
Vany. gives him 1 mutuso chief
1 responsible indunas of Hfadi.
take a stick & open a hole about 1
door of 1 Lattalieb. house
& he part. has north to 1 centre
& they cement dust & the

spirits right thro' I tentings
of tattooists but Them Ehr.
& he doesn't at I back. Shld
go at. Kiss' but I walks to back.
Comes out & gives I ~~left~~ send of papyri
to Mt Jowbers & to Tak. They drink to
fro to unhlam., to prudence wanno
fine & we order all I boats to
sunset. Then he Kapolos I
liselwa.

He sits down & eats I ready I lies.
& takes wife & eats it, I on it &
I on left & sucks it & kiss to
cure. Then he puts it down &
goes to I meat out from I cooky.
& eats that
tongue, eyebrow, lower lip, ear

impangane - wh quavers
setulo - fish liquorice
longoma mabandi
~~[illegible]~~ - silver steak - white shoes
as connected with this
kwa mabi - impundu or sebenzi
lebumbe, umstala
lebenze, heart tip
iriso all,
Will eat all this but when he
comes to impundu he says bukani
when about to eat it they
say Idan wadla impundu!
the despite,
Thats his kulumela,
Being all this he's rebel
Habuto have already gone
to wash, Ou nelwe fo fo elan,
About noon I shall come

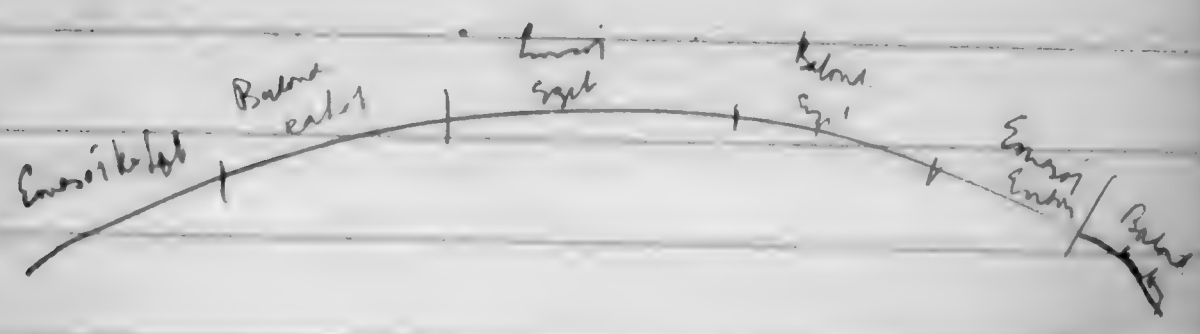
they carry on trying it to I unbelieve
+ unbelievers of unity, - during
this I am so called to come
out
He does take on unbelieve

for founder - unbelieve go against unity.
not to be eaten by yg or
partly I must in Church

14/1/26.

Phi 1. go to gather wood - I am = a gatherer.
others join in come back & a m
3a Energy of Spirit
then it down trodden I offer energy I delegate all
in I trade I push out

/ tendons



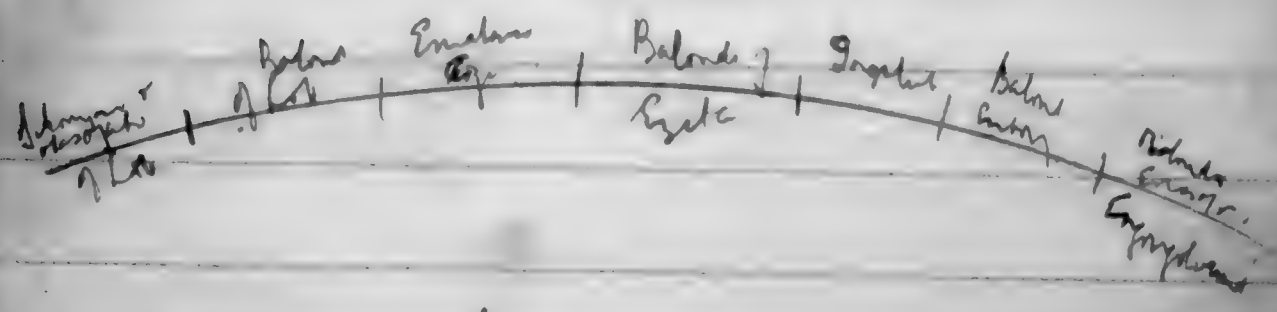
Go into field

Kill a cow for food – take sponge only /
rest for Behandle
Bag up in oil cloth –
Takes [illegible] lamp & wrapped in chloroform leaves –
in handkerchief speed shaving razor
Hands 1st cut it up, set down / middling /
front, hind / legs

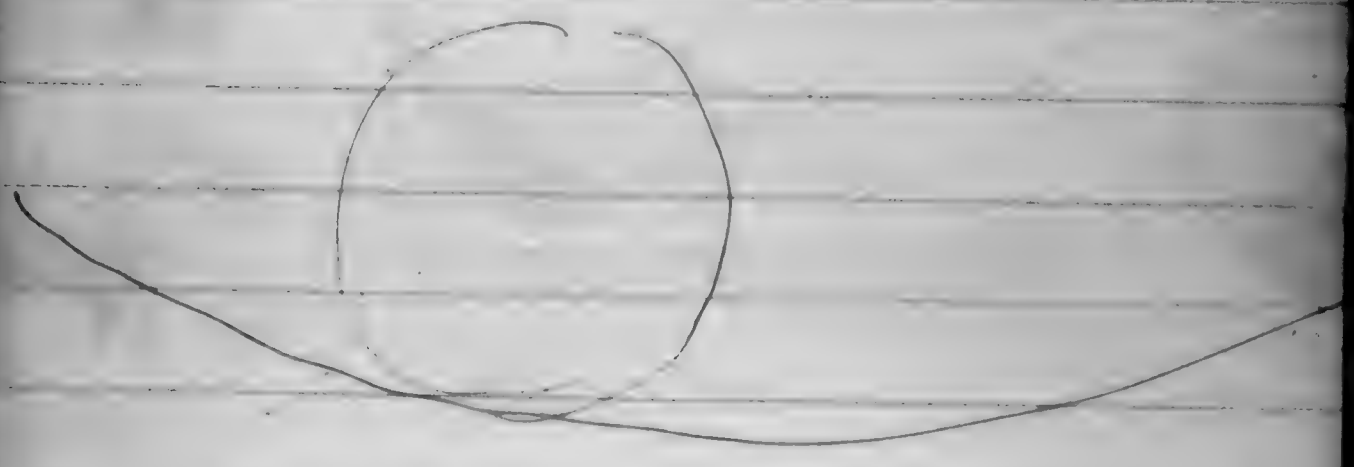
2.30 Journey to Inagh

Foggy and impossible to keep being lost

3.15 Long walk to Inagh & fished



fine



Mutilation:
Part of Leaf Missing
Text Loss?

Ingulube Hlabokhlo 49

Bona sasala nawe inkosi
Instanga yethu
Inkosi santsi Enkanini

U have taken y umkoso from Hlanyane
at Enkanini

b 10 st cattle u mcabo kane, a Ingulube
aenwhiri speaks to dance u mabaq
umzaca.

Leave for Hlo.

Ubabadla - ewanweni chentheq ook ebabadleni.

Hogo 2/4/36

Sex

ukenqunqusela - to become pregnant while 1 last child is still small. Happens nowadays but when we were looked after it didn't happen. The Dutch qunqusela.

Lands

Umlimele - a long flat, suitable for ploughing ewasimi. Cut 1 swan a big plots; kee a work for 4 yrs. If a given just a small plot, a u may be given twanei in diff. area. M need not work for 1 Ch. on whole

Hence we have a swamp, only not area of 1 Ch. where we have built, but that may be a reason for refusing we - - have gone here, but we do a wrong for us. If we move yr land we usually move to 1 area of a o. where we have a plot. We do not plant 1 wholly yr twice - we leave a little :: 1 prd goes old then we ~~ready~~ move over to it, & leave a piece to 1 other side.

Stops soil erosion.

Stones:

Crystal

Little lemboja - we turn fol rotog 1 ~~up~~ of hemp. ametegst.

Princess

1936 decided that any, who made a Princess pregnant was to be fined 20 cattle. And ugavula intlontlo yenkosi. People object ∴ it is as much penalty / Princess.

---

ekugatelwa,
ekuganulelwa.

Hayat.

Food.

Emalulu (sweetwood) } not eaten by
inspundu } children.

Childbirth.

Spacg. of children ∴ in warfare means. / women held only carry, / others held by

able to make good their escape. Also a Q after bearing a child must 'blangana' her body, which has been moved, or changed.
A boy who sleeps w a girl detention himself, or vice versa, spoils his blood. It is obvious that he has been w. someone before his time.
The boys do not subject their Qs to periodic inspection. but it is doubted into 1 boys & girls how to lie without blangana.
~~no~~ penetration. the main thing was pregnancy.
But if a girl was found to have lain 1 x way w a boy, he old often whispers his around to his friends or perhaps a boy was unpeasingly fd. that a girl had 'allowed blantha w. some before he. he old whispers it.
To bathata is a terrible word. use lipo sisa. If u use kubatha. u r

liable for a case.
U must always whisper if a female get spoilt - smile.

Rem

The Zulus are intimate & cruel. like Boers. They will lick u if they spotted some useful season. /
Kulumanyana, (Nyassa) is v. bad. they discover bad habits.

11.45 22/5/36

Infotah.

Also 3 cots full of mealies + dried in fotahs.
6½ qs mealies = 3 cots, 1½ inshot
for 1 person, as 1 meal of / day,
11½ qs total

1 bottle
2 calabashes of milk } for chil

Londlala
Indoni

Winter Rufly Hay => Kolwane, ploughing season.

Even today - ensi

Impepo - used for burning ingopo.
Sila it.
cp Geigeria sp.

Gon accordg to that

Dumbe - 1st good - grind medicine + wash.
Steam & boil.

Mr du Plessis. 56

H. N. L. A compd 2/6/36

Undressed & shaved

Immunised typd, checking documents on

impersonation - impressment.

In shed strip & clothes put into'

steam boxes. - typhus lice, bugs &

starved

(1500) Average 1050 1935 p.d.

Surgs not alld to have their clippd. -

don't leave

Guard gives a handful of dirty

soap. Policeman at door & slaps it

on his head. Hot & cold showers.

Water used for everyone.

Hair clipped & each day

disinfecting, + wet, soapy.

Bullock.

Rooms ~~hung~~ w walls on h. clothes hung

Each wears clothes today w a bit of string – of 6 disputes per one of disputed clothing.

Chaos

Police boys

---

2 meals a day.

Here 3. – breakfast, lunch + supper

$5.00

Military tunics – day service.

Comments

Cinema – every. Playground – swings – tops. + gymnasium.

Tuesday –

A. A. Pradon – Fully heard
by Mr Conn

Luncheon → mess, under not. cost.
to railway tickets connection.

Board → Medical inspection → Pass Office, finger
prints passports

Valet → bun, sorter watches
his name

Repatriation of all sick soldiers.
Payments in front of witnesses.
£300,000 p.a. compensation,
safe keeping

Open density ± 100 in room, except for where
On mains cathodes sys.
Don't isolate they'll oscillate.

Entombe – Paul Petersburg.
Nigel [illegible] F, brought here.
Chest. James Habazela
1922 Vest[illegible] Springs – 4 yrs
Nigels 4 yrs
1929 N. N.S. A

Studied at London. I.C.
1 W Springs – Nigel, Summer Jack, E.R.P.M &
Langlegh
Roger £5 . 10. (started £5 – 10)
Went in to Sigld 1934, now Lup & gogo
F.H.(& M)

10 + 1 Lobola
Hzule, wife stays home.
Vusalyn.
1 child died.
No she became no money.

Mavdatweni Mavembela, Mabuzela
Shabala - 1 ~~gt~~ with 1 Dukosi.

No lands in Swaziland.

Given dry rations & kim wives cost for
kim. 2lbs Meat, 1 loaf bread per day
sugar | coffee | mealie meal | samp | B per wk.
±6 lbs | 3lbs | 12 lbs | 12 lbs

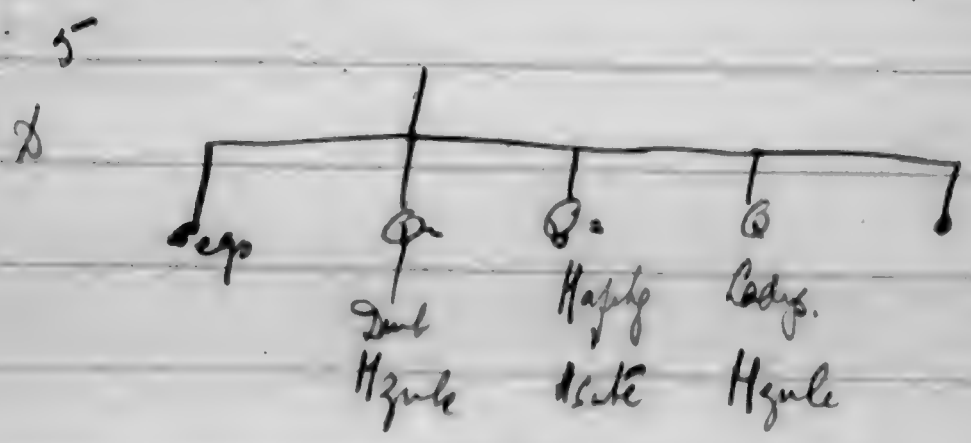
Swazi Mbangabile, batotile kaldeli

Member of Bonte Hans Social Centre, on Sats. & Sundays. play cricket, football etc.

a isitutvane.

F. nonorganist.

5



Gnus & w. lobola & also ekambola lob.

1 - £3 - 10

Sed they wanted £10, or 11 cattle.

Gave all 1 cattle one day after.

Took 5 years for lob.; girl w. him
3 yrs before lobola
I took girl to him my parents sent
tokens + lobola, they nothing
wanted 11 cattle. Took lady stealth
at night.

Langlegte, cemetery

8.30 – 4.30,

~~Heart~~ Anatomy.

mdlwe ugentwana of mumti
mhlapo " cow

Sunter

Heart is l battery, ~~if food. that dispose~~
l umoya of the food in l stomach is like
steam, when it reaches l heart of l
heart depresses it, it vomits.

Sirin asinamsebenzi, if u poisona person
it shisiya umhlutyo, + the stomach kills the
blood. The blood is the returning ch, brings
the ~~blood~~ umoya to the heart.
Every person has a snake in his stomach,
a " of a " dies

yeast wh transforms his food so far it is
not his somewhere it comes
A certain worm, like a chicken
eat, rubs food till it goes out.

Amsterdam - pipe, all rubbish has been cleaned
in & knew to the town

Emcongoke - rooms

Diet.

1) In so far as I know is concerned, Customs ~~tem~~ Convention have been applied without considering the health the masses of people.

A. Malnutrition - is an econ, poltcl + social, not only a health?

Edinb

Area of Nto upon econ

From the available material, it is difficult to gauge extent of malnutrition in India. ~~The not however time goes into ... south India that only go during elevenths too~~

There have recognised seasons of dearth & plenty - satisfactory
+ from ... physical physique, but also food is lowest during autumn, elevenths, highest during Jan - the ... of Kumbhamela, ~~Tamil~~ Malnutrition: well and

itself felt painfully on the

Possessor

Shakespeare

Cigs

Memory gone – forgets details, when he arrived
in Italy, in Pretoria.

Voices

My head is sore when I don't smoke cigs
When I smoke cigs I am mad.

Religion – Cook
Answers Church of Eng
Knows name

I don't know. Wait I'll tell you just now.
You can put some tripe he can take
some cigarette, you can put it down

[says he was Regiment,

Did floor & dusted.

I want some nice clean you sister
I think so. I want some nice
linen to mend & repair.

Lunatic wishes

1) Did ~~rly~~ evidence ~~fr~~ ~~tor~~ increased consumption of certain foodstuffs ~~did~~ improve national health

2) Were there any practical means whereby increased consumption could be brought about

3) Did such increased consumption assist in bringing about agric improvement

4) General financial & econ effects

1) A Adequacy

B Suitability for health (Even if it were adequate could it be suitable?)

2) Poverty –

Increased consumption of milk in Brit.

" " " S. Aus.

Subsidise consumption not production.

High prices

3) Improve agric. stn. remove anomaly of

agric. surplus & bad health

An appreciation of / area of / do not be / sold of
/ present poverty – defect of physique.
) that old require intensive ~~tra~~ (agric) distr
holding / change or hygiene – diet

Demand for more food
" " change in diet.

Gen. war effect. It not, hard to buy foods
not develop. ~~Th~~ Pressure of hunger a fetish
sic of security – if removed more work of
land

Co-op. Western T. 23/6/36

Habeli	1 ½d.
Kralis	1 ½d
Heali N.	2d. alb.
Coarse Salt.	1.
Flour	3d.
Rice	3d.
Sugar	4d.
K. corn.	5 lb. for 1/-
	2 2/12

How much smoke –

Habeli cooked w potatoes with meat.
1 old. will eat a dish
3 yr old 10" in circumf, & boys will eat it.

kayimela - shine

An old Q in her hut does can't eat milk.

1 gall. from 11 cows. in the beginning of milk.
Some cattle not milked at all : hay -
hay

Inv. milk at morning any make mixed w.
evening only.

Doidyabane - mutati, mixed w. unpure.

Lwandle, igobo, ukwala - 3 kinds of
medicine.

If no tjala men like maheewu; make
like mewumewa but hard to cook then
add umtanbo or flour.

Burnet + Akroyd

2,400 cals. net per day - adult in a temperate climate living an ordinary everyday life not engaged in manual work.

Nurse @ 3000

Proteins - 1 gramme of pr. per kilog. of bodyweight derived from a variety of sources, animal & vegetable.

Of fats in diet usually ⅓ protective foods (fats rich in ~~cals~~ minerals + vits) rather than ⅓ energy giving (cals) Any 1 fats in milk, green vegs, meat (muscle)

Any increase in sugar, refined meals + cereals foods.

Increase of sugar tends to increase amount of protective foods in diet as the result of recent P.H. League of N. Health Org. Nov 25-29. 1935.

Beef

Whole offal 1,370·8 lbs pulls
Fought 1126·3
Hoofs 1568·6
Hide 1096·4
Tail 1343·6
Tongue 1851·1
Hoof 446·0
Cheek 1016·5
Gullet 431·4
Heart & 1974·1
Pancreas 1188·9
Hibs 2562·4
Testis 517·1
Tripe 3824
Intestines 1343
Rectum 775·2

Flank → Fillet 1809.0
→ 2445.8

Leg 841.4
Rump St. 2006.3
Silverside 1016.1
Silverside 1748.5
Topside 1,715.1
Brisket 1641.1
Chuck 677.7
Forefoot 1511.4
Hind Foot 1068.2
Shin 622.1
Shoulder 1036.9
Study 1499.2

Analyses & Energy Values of the
R. H. A. Plimmer Dec 1/21

17/7/31

Dra Cattle at Lobamba.

Same as last year

Bringing bundles

About 4 or 5 a.m. comes & sits w/ Udwesa or 1 of K. & all 'chat' over a fire (weather v. cold) then goes off w. 1 boy, 1 herdboy, to 1 Σ and returns.

Unpacks his parcels, while herdboy cleans a patch of loose dung. Dry grass is fetched by some youngsters & put in 1 clearing.

Five men suggests that it only wearies him to chop up bundles, & that he should burn them whole. Dr replies 'This helps nothing. It helps only when they change. One will burn 1 whole mpatelo. Chops away, 1 leaves fully on a stick.

1) Simane.

2) Lukata

3. Lomhlope (sp. 1 & 2
4 Umgqwa
5. Hetshane
6. Hasoti (what Imatakati were not used
7 Sbabe – also if you have stomach ache
8 Umhlefe
9 Umnyama
10 Imfengana
11 Umpakela
12 Umkulama
13 Umhlahla
14 Umnukelambila

Sends boys to fetch grass in which people who make
witch has camped, urinated, so that I cattle when they pass
'tingakentswa', tinga dzabuli ukhati (tingaq) – don't get lim,
o become spoilt, even if they pass a place where
a person has died.
These plants get from near Bulunga mountains there

Mutilation:

Part of Leaf Missing

Text Loss?

ligongo -

77

15 Ingato

Mutilation:
Part of Leaf Missing
Text Loss?

these men stay.
Cannot explain much of the purpose except they be known
they 'lapte'.

Today it is done so that when the cattle go into the old
fields where it has been 'lumed' to eat the mahlanga,
they won't be sick.
This is not done every year; it is only the 2nd time
that this Dr Nkambule has been called,
& he was called. It was spoken of how to the
Gov. that there is one at Egundweni who knows
how to treat cattle.
They will not be given anything to drink this time.
All little trees grow ebhlatsini.
Leaves' t & unchopped & explains to the herdboy
that these are for him to use when he feels
it necessary.
Goes to that kraal. Dr orders them to bathe the cattle

Tondwana eti arive. All drunk!

Dr "Hati Atishe" Puma makale. Puma mondzi

Savuma. was afraid

the assistant who is holding flames, gives a somewhat angry

Savuma.

Dr directly says they should go here, here.

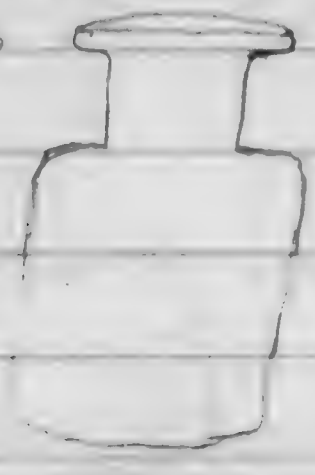
Finished at 8.30.

Agric

Again new kraalg. makale. started first of half a stitch yesterday,

doing so again today. Started when sun was up. 3 magale.

Granaries



bottle shaped

Stack of 1 meatre already finished, but it is 1 metre

wh. must be cut before they get too ripe.

Women going with soldiers to Suez.

Cattle Magic.

The herdboy will have again in 1 afternoon, & perhaps tomorrow.

Igu colors used for him.

Dist 5 cows milk =

for only 1 child, least is given to 1 dog, of Mkukuwe.

Water added to the milk for dogs

Stabs stomach, in throat

8 people, perhaps even more, can eat 9/ Lodgoti - filled pot.

Make fire of meaties cobs

1/- beer for 9 women at 9 a.m. - not satisfied. had 3/-

old brave. This is 1st food they have had. Cooking wander now.

(Lot)

2 children eat 1 pint of mevenemeaf in 1 morning. Galile & Hadlingpama

Senebapi 1½ pints beer (3 pints ffs 2) till 10 a.m.

1935 La Hakolade – 2 small bags maize 1 mabele V few monkey nuts 2 no tindlular

Planted no ngomeni

La Gomd. – 2 small maize, ate this till shoundala

1 bag monkey nuts. Planted nothing else.

La Nkosi wife of Hkalunele, has already 2 children, 1 ± 4, 1 ± 7 months. After she had her 1st child, he took her back before she had been given a garden, ∴ Hkal. gave no cattle. Then she came back to Hk & had a 2nd child & now she is staying w. her & this is 1 1st yr she has been given a swans. No bibola yet.

Eating pumpkins. Pumpkin time.

✓ Pumpkin 1st cooked, then cut into fairly big slices.

1935 Indlovu 80 bags mbele, 20 into Ingenagu

5 " mobele

3 - tindlubu

0 - ematongane

Ngomuni, too patchy / city not grown: of insects & bad soil. Better at Bombode. Here really only mealies. Lots of pumpkins.

1936 Thus yr v. few pumpkins - we don't know why.

1 tindlubu

1 (under) ematongane

Got 80 bags of maize - the could come out herself, but sent these later 2 children, other were away from home.

I dont have to buy mabele either: people give me; they send me. Before the crops from / emaboni wenkosi were ~~sent~~ carried to / R. K., nowadays not done the crops are finished here, unless especially sent for.

✓

~~Inuru~~ Didudu

1 pumpkin, boiled ready as how, juja w stick

3½ lbs By this time so soft it breaks up, then in parts adds 1 ground maize.

beat it up with a wooden spoon, till 1/2 are quite mixed up.

Washes / dishes, often drying it by holding it near / fire, & then rubbing it clean with ash.

Boils / mixture for ½ to ¾ of an hour

2 children - 3/-
2 " - 1/
2 " 3
4 adults.

The children have all had mwanewa early, 1 adult have had a/- beer, returning 8 in 1 morning to fine. Somacane cooked 1 mwanewa.

Pariahs dishes 1/- for 1 antirop.

Result 5 lbs in 3 children

3 lbs : 3 adults, + 1 women takes ± 1 lb extra as her share.

2 ½ lbs, 1 child ± 3 yrs

2 ½ lbs 1 adult - Lakhabinda.

1 lb - for antirop

Winnowing: When 1 men have finished ~~winn~~ threshing 1 go winnow, + call by whistling + calling such words: Hata gogo atotsakia tinkobe

Calls / Indlov., even tough / tortoise are at home.
All / helpers get their share.

Blamm. at Lotabe, L.T. dec. She is staying w. her
sons law, her wife. Her D. hang. shot & left 8 small
children / eldest ± 4 yrs, + 1 D. a g child ± 14, whose mum drove
her away.
They have a small garden in Klangwa, & another
at / Mute / at / Iwen vant 'umbile wala'
so c to buna / at / Mute. to work at Reilly +
earns 30/- p. month.
The only place where they grew mabele was at / small
space around the house, less than 100 yds. All /
children went to work it. They told / mealies
that grew around the house then still grew - constant
wind
Not a single beast. Had 1 small cow, killed it they gave

Pisheka

Killed it for sale & got a little money.

They ate 2 lbs of porridge between them all. I F brings some food back. Tonight will eat a little mahewu.

Ate 1 dish of gooseberries which they had stolen from (picked in kitchen) from a neighbouring missionaries garden.

Yet children look quite fat & well, but 2 adults & 1 well. worse than.

Le Hatuzo & her 1 child.
cos she can't tota

Hurt foot, must cook with drugs. Cooks only 1 a day.

Has no garden for mabela, her swans gave 2 handfuls of mabela – not even ½ a bag. Has a mabela garden. cows came in & destroyed mabela. Got ± 3 lbs of mealies from Inaba today for helping her.

She eats bun, held by Prisoner.

Hadkhili Wkosi. Ho chaldwa e ntsoi.

1 bag meliesa, ½ bag monkey nuts.

Went to Tota ½ pm came back at ½ 3, ate litfunga which she had cooked 1 day before. Tonight will eat bidyoti a a little melies

---

Lihago selling matchi at 1/- a dozen —

Gives prophet lesson.

X Gutuneo people.

Eat mcwancwa in the morning, porridge on 1 evening

But 2/- meat — well she has porridge with, well fresh at morrow. it is 1 umsasane

1 had gone to Tota, 1 this had boiled her matchi on 1 situnga, 3d sick. 2 ½ lb. gnd. melies — 4 people water? for porridge 3 adults 1 small child, 1 granny.

Y Lailhzebeli - (H. of Buciki). 1 spent day sewing a shirt for ator. 1 went once ~~[illegible]~~ to 1 with ~~[illegible]~~) to fetch

water, & wash.

Nobotlhelimpana must only in la n to ouna, & by i was not yet back that wished to eat, would not hejaloa made by Nobotanchi when return.

In la n i must had eaten Icaba - take matebe & add water, just enough to boil it soft. Then take it out & grind it, & eat it. If you have monkey nuts, take a few, roast them & grind them, & add it to Icaba.

Add salt if you have any.

3 lbs meales, 6 pints water. Meales poured in when water boils, stirring & constantly

3 adults, & children - under 4 years.

Sidlwadlwa -

Boil a little meat soft, then add blood & mix up in wooden spoon.

Sidlwadlwa:

Boil meatcake, when soft add an bluti & stir - to stop, & stop when rich in fat.

✓ Boil water then ~~[illegible]~~ then ~~[illegible]~~ tindlubu.
± $\frac{3}{4}$ lb for 3 person – not satisfied.

✓ + ½ pints water
3 $\frac{3}{4}$ lb matoke
1 $\frac{1}{2}$ lbs tindlubu

X Can refuse if she wants not to give it to others

10/7/36

X. Still some porridge left (1 @ sick, 1 v old)
Will cook mwamwa ensimi (lld @ will cook it.
1 girl will cut lettuce for tulaung
" went nearly a mile to mowu ~~[illegible]~~ 1 leaf of a friend

Y Cooked nothing especial, but was brewing beer

every body drank Umbuda – adults & little ones
taken a pint each, children slightly under.

Nyanisile – 2½ lbs – for inconvenience for 4 children under 6.
Also ± 1½ lbs meat.

Ingolozi – made from ingomeni – roast ingomeni taken put in
water, strained.

Hpelelapi – 5 lbs – intlama for 7 children, ± 11 a.m.
ate porridge ± yesterday only
In 1 p.m. ate 8 lbs tindhla & 3 lbs finkobe of
mealies.

Kwanse ematsi –

Ndlebe

Umkondo - to catseka bantwana, x of a person dies

~~u catseka~~ u go x cry at / well - bepa sualq / ubulo
must catseka u Ilwa

Umkuwa - set fruit, catseka u root

indlolwani - fruit

✓ Sinwati - set fruit

catseka u root

belanda

sipepeni - white flower

Ɗ umhlolo yelabomqa

Lpungahlola - put on / head of a dead person

loot - hlanda mazi flapane

into yemadlot - possessed Ilwa u it.

Ba.

Imongwane = Take 1 root, boil it & give the water to child to drink; & gada it w/ burnt leaves & stem.

The Indlovukazi has 7 twins.

2 amasi.

49 yds x 70 yds

Lo Madabe = d Amelane – has one 2 wives, 1 died. Has 10 fe & 4 children – 3 twins.

Lenkambule = d Mbayane Shongwe; & gives a large garden by them. Then she went away to her husband & Indlovu split up 1 garden giving ½ to a man by name of Mkambule next to Lo Mkongwane.

Child Tag Cards.

When a child of the d Clamus born must it be given

member of snake of Lenkhlenkhi & gave species. on'

Pepuka lisiba

ingalati.

Lot of ch. there is not a single dark scale.

Dlade = Horns, begin in scale.

Ndwandwe look before eating any incombe, get milk from a cow, & if there is none & you can't borrow any, we take an ingular & pour in water & give the water to the child.

Cingilisa - give first food

Gamatse } gives breast 1st day
Hapozo }

No child is given the breast the 1st day to play, it is cloudy, & no child is taken out of the hut for the first time on such a day.

Reason for not giving milk on 1st day is that we must get the milk white & clear, before we take.

It is better, so the Dl. say, if the clouds are black & black rather than white & fleecy.

Nkhati, but ingilaki at the ensana

Klamu chaskanem Hlambangati go at night

Habuzo - Child

mongo + ingalatsi put in same place.

The mongo to 1 lukhala on lugoto (sewn on) ngsidwala, + keeps great care. Lutsala

Lutungu

+ then bury 1 mongo at Ndwandwe Kraals, 1 day the child's weaned - 2d or 3d yr

Olamu Ingalatsi - calabas pass, put embokeni

The mongo must go to the K. of 1 kraal, who will throw it away.

Commoners throw away 1 ingalatsi the same night & some put it on 1 anthill, + others dig in 1 river bank, - always dig in to 1 ground. Only Olamu's do

'great things'.

But to lose a wrapper is a terrible thing & I am so called to people if it was lost on purpose or not, + what has happened to it.

Herotrual Takes

1) Can't go to / cattle

2) Can't give her hus. food or give him wrapp a truck has clothes.

[Brings richness]

setfa – I been which goes from the hyenazé when I kp or Qu (Hatotan) is burned. This is made only by ancestors children & old Qs, + they only can drink it.

The corpse has I wrapper of a black goat & plank tied on his head. His duties in next preparation a small bicage of bus are placed beside him

Gifts
[20yds · X60yds umkubati]

Dolls

otherwise he would not be admitted to lamen

When the time of mourning is over beer at every

can drink as beers.

23yds by 50yds needle

80yds X 40yds

Birth

Blanket. When a Bl. is born, the attendant

ingalati is known as its brother. It is put on a ledger

on faces, & kept till the child comes out of that & H

~~swallows and~~ put on the umatanta

~~unbelieved and falls off~~. The Ingal is then taken

at night to a place at the sea (Hhlanthangati)

& put into ~~a~~ ensikaneni.

The mongo is worn by the H till the child is

weaned when it is given to the paternal grd H.

If I child die ~~[illegible]~~
— they bury it in a specially platted
latrida, in the same place as I ingabi

constructed built of concrete materials.

X do cooking on 1 p.m., & making porridge on 1
p.m. for a fledgeling — only ½ oz. ½ lb.

The Hausa also bring the ingabi, concave.

Y Sandy impure for porridge.
Terribly chewed by children. Women chewed too.

Ngenisi

Kraals

19/7/36

Mr. L

Duty of Mr. law to give Mr. L. tobacco - 1 husband gives skin. The Indlovukazi gives tobacco or 1 wife; Ushongwe Hlekweni.

Edible Birds

Umfumbane

Inkonzane

Milking

1 point emaciated a lot. 1 gave 1 point

2. 1½ pints little bigger

1 " 1½ pint

" " 1 pint

About 80 cows — all 1 big calves are drinking from them.

Amount milking into tingila - only into 1 bucket which holds 5 pints.

More today than yesterday

Lassoed wild mustang — not quite ½ point

taking a little stick & holding a rope ~~with a~~

with a shallow noose, chases it & throws the noose over 1 horn,

pulls it round & ties 1 hind leg, ~~after~~ pulls 1

back to 1 side

1 slightly over ¼ point

The calves have had their drink first. 1 ¾ point

1 nearly 1 point

1 ½ points for 1 child

~~Milking~~ wash hands before & after milking.

Total - 8 cattle gave 2 - 1 point each.

1 - 1 ¼ pt.

3 - ¾ pt. each

2 - not quite ½

Total 8 - 7 ½ pts.

X. Ate 2 lbs mevanewa (cooked) each pa 2. Sifotona walka to Mahlanga - gharied lob. for meobogi. Sungadabgwe.

Child ski. what was left of yesterday. 2 slices

Still some soup left. 1 sidudu solengwe lomtwane, who also gwew under 1 lb mevanewa.

Trade People from Lob. goto Mahlanga - change

lutensi for meobogi

Sifundi

Y. finished mevanewa of 1 night before.

Cooking sidudu for now. 1 Q doing 1 cooking, 1 ties sugar

skat, 1 3d at Church

Children if they see an empty pot will scrape in it.

1 pumpkin - 1 water boil tog. Then add mapuzu

Boil umakala then add ngomeu

3 lbs took $\frac{1}{2} - \frac{3}{4}$ hr. to grind.

Inyamazane emeshing wasu.

8 people drinking from 12 pint pot

Kinshiy. Call H. B's wife, nolunce, to drink beer with her.

X Lugangi - sep. grass very much in Hlati is women's summer sep. after rain. Sometimes planted.
The well grass that grows on a women's grave & the prop. can only be obtained on request. For another to go there is to court the accusation of evil intentions, if not of actual witchcraft.
Tunkomo tyafiswa emadeyi, it spoils I must as well mkafa

Indl

Lomkubulwane

Mhlaumbe bantwana bamnubulwane

bavunulwa tinsambo - of grass - elukalweni on

on / neck, then they H's labela / tinsambo

ekuseni, + bu nade.

Mgondo uts emabele + makes it black instead of red.

Gul Children baladla umcofo ~~ogatana~~ mco

on / p ~ naked

Boys who ~ herding run away the girls

catch them + tie them on leaves then they

return with them + look for mahewe ufe on /

gardens, in / evening they sleep in / hut of

an old ~~B~~, + wake early w/ cows + herd them

find return about midday / cattle ~ milked

at home at by / boys, + / girls take + dgwe

* go to / milk, sopeke ioctuji
They have left / medicine o mpe etiefem / day
before that bit + DI homej / old Q
long / lived song then they get / medicine:

Nonatndembe

basayenga

1) Yelebombo (2)

bona badla emosi ~~eliseni~~ eseme [emamunu ~~bomesendge~~]

basyenga ngemapoti

1) Yefbolo

basyenga ngemapoti

bone badla lubolo bodwa

lubolo lungawetsanda emosemosunu

They don't eat anything at Lak Bondgarra, & eat 1
thing wh they has left outside.
They went to Chwangima & 1
They put 1 worms into little calabashes, & 2 children
folded their hands beside 1 back & 1 little pots
were put therein. Then 2 children were chosen —
∴ I was up Quest

They couldn't reply to any 1 since 1 time they left
home. They so was were thrown in togi 1 calabashes &
then 1 2 children were dipped in 1 water & all
all washed & then
they were out of breath. Then, they returned.

Umfolozgatane

When it came into garden cried.
the apple crabbed
Took from all trees, took all, dapuna, from root

Took a few from all gardens - tingulo not even full.

Slept sans blankets - v cold. But we enjoyed ∵ we chn many.

emaphoti - titeles of summer, & grass needed be wipe & when broken off, milk comes out.

Jurumfelwa - songs to tuga / umtombo & vice versa.

Milking

Calves suck first, then milk, (longa) umpehle, calves manyo a second time, milk ↓, 3rd time calves suckle, ~~3d time they are milked~~ - emambula

Milk into Umcanga - a legged wooden pot

Siteke - kuboca bulongwe umtbelem

Cows on veldt are milked when I sun is up, so that their udders not chilled w cold wk
they say decreases (quantity of milk

Drus Nowadays blacken their skin skuts with ground coal
£1" 10 for sidwaba - 3 years brewing

Song of Umcwesho

Undedeyi

Ugangenisa longanga zindaba
~~ugangenisa~~

dzundzubala - be fat.

Ba

Ab

Emzimeneni

Dr. LaGondzana

N. one is twasuad by wild animals, but by people

I had one child a 1 day I weaned it I went mad a

twasad Went to 1 dr, a ⊙ + here I stayed for 1 year.

then they brot me home + my emadloti sent me

to another ayanga, a ♀ + I stayed there 1 year +

then she potulaa me.

On that day took 2 tinbuto given by my bro.

+ for 1 dr, 1 for me. Kulenda gave [illegible]

people who chopped.

Taken abudlwene -

On whom in 1 night of 1 hand.

Found an intlatu

Song of Umawaba

Coh	Coh Di oh
Ungabomblyka	ungabomblika
Ladzingajo	Ladzandzayo

1st song of Umawaba Yumolo

" Vula lapha asangweni
Kuwale ubani lapha asangweni "
Song of the old women w enoshota & enafotlantsane,

Everywhere talk of lumewasho. Old Q. is go about preaching I say, is dropping onto each others yards & on I starting to sing it, the others join on, while singing the working on stopping with altog

---

Potule

When a chief wants loublope to wash a person when she potules. Go early in I morning to I river & wait & wash ~ I med then I come back. all Ingo I wells around have gathered, they hide kings & I wear white beads.

Sogg Ukanankonde[4] bakángwana
Lolen Umonga
Sangisinga ekilangeni
nabangilaka endlelenu
dahla
Says she went ebubini - to I grave, & found

I dead

The songs seem to have reference to past experiences. eg she says one she was left lying dead in I road, & I people passed left her & went home. Hence I song Mzwakhonda.

[The spirits] Every morning I went to Lalukhele & there I saw [illegible], & they spoke to me they gave me medicine, & taught me I song:

Song 11 mkondo uyandanda

They too put on 'Tuni' I tying & had I seven stones. for me. Then I make I bulls skin & wear it on the wrists.

Lalukhele

Emakhosi

Was not get tombed. Not u sick, not sick to death

Ng P. came, & took meds & gave me & put emakhosi

into me to drive away sickness
Wake when they feel like it

La Qomfam

Lokalwa was taken from my breast, I went
to where I was born Kathongwe. Lokalwa's
eyes went bad
tiness
Done by those who were going to twasa me
Took soap
1 day his eyes were going to open I bodlar
bodla on 1 evening + 1 child cried +
I heards - I was dead
1 next day I hydla intsela, ngiyagij ma
etelu, + I fam umhlangalo to fetch
me back + thought me mad.
I chased to 1 top + they caught me

saying she is sick Come back home
we will sheya lulomle
For a long time had been very ill, & all
my food came out green. We went to
many doctors & at last my B. went to a
Inyoka lelulatu
da who sed I was going to two
times he will come home & cannot there
will appear a green snake out
unstands of / ligwana And so it befell, &
/ snake wh was green kutsi X laba
came bent over my head, & then
went away, behind me And / people
sed "O ingo lafuna itomtwosa" because
they had heard it amyangwe.
Sengi lambe, sengi twala the child
I left with my H.

Latbomo Mahange ka Gwangu

I went to Imtö, I started at Ibulungwa a kwa Hengwa then I banga kwa mbe etulu, ngatwasa khona. I go a sunga eat na food only trees a fruits of trees. Then I went to Ncabanene, ngitlanga, kwa to Hsetule,—

[I speak to no one, I ran with an upraised spear which I had taken from the kraals will a every fled from me. Reache the Pongolo, + crossed + reached Ngotshe, + some Europeans saw me were startled. Ngkambe, ngilala (2) I was so sick I turned to a skeleton at home, but when I turned to be an nyanga ngisungulu.

I went to Zwetu before I had gone to Pongolo. He stayed at Hangeni
He potuled me, + I took an inkomo + umbuti + 2/6

He treats her for many months, each day I blanda ebukhwemi, + wash 3 years, kuhlanda

He put Ngamasi, lugogo lwembuti + lububa lwenkomo, + white beads

Ngokuhlanda: kungoma ujengelizulu

Talks to another explang, ~~they~~ she can make people who have died, or who can't speak, + her cattle fill

Lomkulumi Mkosi 1st doctor of Zwetu.

1st Qwetu umtwasisa bundzavo,
1 2nd " " nyanga.
Sidwala Hkambule also umgoma ~~[illegible]~~ went
with her to front of played 1 lihlombe, + she got:
Sehlulamabye
~~Ukutungeba~~ Natunya uvuma ngenga umtombi
sepulu - sepula umcamo
muluka

Libululu.

Has a crooked finger, which she says was done
to her by her co-wives, who took some
lusenga which she was pokaing + turned
it to a snake.
1 Baby was about 3 months. One night
she turned on her side, + when she
woke up there it was sticking to her hand

1 2 fingers of her r hand the screamed,
+ I shook I snake from her by I time
I people came it had already disappeared.
The co-wives had hoped it would bite
her throat + kill her, but her enadloti
refused They tied her hand above the
wrist, + the fingers swelled + swelled,
They gudad it + water came from it all
the time. I Bones renamed which,
sans flesh
This was not I sickness for whatever I
Sickness for whatever was when I foot
came out - ± 2 years later, + she had come to
her people's place

1 Innowale 1 – 50
Cattle Kraal 15a
Gates 50
Royalty 5
Meat Taboo 52
Abortive Immorality 53
Compd – V.N.L.A 56
Moff – Prot. Case 66
1 Dry Cattle 75 – 79, 80
Agric 79, 84
Fd 81 – 4, 86 – 93, 97, 98, 100, 101,
Childgrant 94, 96
Menstrual Taboo 95
Trade, 100
Bulings 102 – 5
Milky 103 – 104
Lime 107, 109
Twins – 107, 109 – 117

Start

Notebook #14B

(Author's Numbering:XIII)

1936

Library Book-Makers, &c.
Ludgate Hill, E.C.
and Branches.
No. 8116 Price

124 Hillhead Rd
Sophia Th.

5 1/

4674

H. S. Manning
10 Adam Arcade
31 Cowcaddens St.
33. 1580.
Y 1219

Mabel Dl

Randfontein

[illegible]
by [illegible]
[illegible] 6774

Mutilation:
Part of Leaf Missing
Text Loss?

Page 3 –

Dealing with the breakoff at Lakhelmuni
"In other words, they claim that they are tribe Surgies"

Page 4
Name of person who lay behind two stools, paying tribute to both

Sending of empe by Bingis way o

Page 5

"Sutunjwa" not "tucini"?

It was not the goal to capture.

Inquest not introduced in Mawata's night.

Page 6.

not murdered "executed"

Page 6.

Terms filed — not C because
terminated — but to
English as guarantor
of the treaty

Page 7

Change of 1907
Concessions

Chinese standpoint
stated incorrectly

Reverse statements
in regard to standpoint.

Page 8.

fighting stopped in 1894.

Page 8

Umpakatsi apples only to chiefs

Page 9

(Embuleni = Very important)

Kabayeti - incorrect.

Nickname of boys.

Page (11)

Haba Umkosi.

Anyone can give the Mistake to alarm.

Even at the present time the workers quarters should be close

Page 11

Only with Solwesas [illegible] a [illegible] grandfather that ~~the~~ successes to Khungabile not elude.

Page 13.

Regent can never be King

Exclude Footnote re Malunge.

Page 14.

N.V diplomatic way of summing conflict and supply status.

Page 14

Only the most important brothers are eligible to awake for Kungshufi.

Page 15

Purer not greater than hereditary chieftainship

Page 181 — 15 —

Subjects dependant on chiefs for land

Subjects have the right ~~to~~ land. Princes duty to distribute

In certain ~~cos~~ circumstances, important princes are a potential danger

Empire — only ~~Mg~~ mental bonnet

Page 16. ~~H~~ re urge — ~~[illegible]~~ ~~[illegible]~~ not correct.

17

le Circumcision

2

18

Not all warriors had tunzlei.

Some warriors

About 10 - en

50

Page 201

The prince does not represent the interest of the ambassadors but that of the Kuna.

Page 22.

Among the women (not elais-) certain are chosen as empani

Umuntu omdala to teach the young children / in infanu

Mandanda nen a regimental induna

Page 26

Wlau Inkosi.

Page 28

~~Ku~~ Ukamgwa Inkosi
kumpolonge belong.
to Hlwazi.

Page 32

At u Amatolwa
Not correct to say
that Natives are
discouraged - not
queen land

Page 32.

Continued staying away from labour quite leads to suspension not of grave faults but of insubordinate

(Polite way of putting grave faults is disobedien

Page 33:

Not scrub cattle but shorthaired cattle

Page 34

It has taken cuts that are not emadhonola - these are set cuts and you don't take a burger

(which of this book
contains facts)

Page 34

Some more
of aspect.
Normally
fixed

Girls dont give
legs to prospective
lovers

Page 37

Sons dont bring
money backs to
their fathers
Sweet damoel
closed up

Page 40

licence & promiscuity are condemned by public opinion

~~Page 41~~

~~Ukua~~

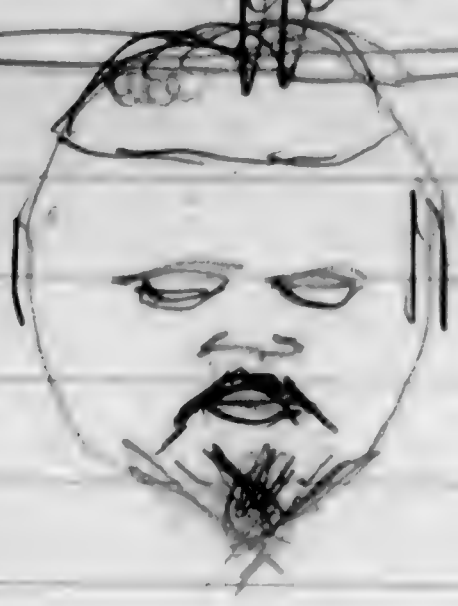
Page 42.

Promiscuous women taboo.

publicity among natives, none would be

Page 43

Not actual white
beach of punt
in umwala
ceremony also
affect nation.



Page 45

because and
sentence on
exploitation of
Commoners
condoned
with not section
Kill you now
with pleasure will
a knife

NB.

Disarmed Swazis when land was divided off.
By choosing meant not allowing to get arms - guns etc.

Page 48.

unite - when a general call upon Zulus has never encouraged

Regiments.

To make a permanent army, send out call.

Still wars is coming to an end — Its pitch black, and I dont suppose we'll get across the road to Kalumine. Hungry tired cold, — and to spend the night in a donga.

Inured to traditional manners, examine arguments more carefully. Argue from what groups they must get earth.

The compilation work has gone

Compilation

~~Page 59~~

Page 600

Ukujumca not a principal encouraged by the Amabuto

~~Page~~

last page

Mgt Commerce

is a protecting

power

Page 64

~~Extent~~ to

usurpation

remaining

children just

come of age

Statement

Statement of Auzo at Sophiatown.

Crown Mines

Robinson Dep. & Tuffan Mine
Elijah Nxumalo.

10 yrs no police at Sofe Mine mines.
The messenger comes from Eng. no.
to receive him to heat mens
We have reported to home he sent
him to manager, we went him — o
result. If a Kw. gets hurt money
u know, if a person dies at hosp.
u don't know.
If a person dies drug middle of night
there is no police, you don't

get 1 money Ngaya esarpeni - only
~~got~~

Hacebo Hagwaza, his B. died after 21 days
work - he & his parents never got 1 money
± 1934.

Msola Zonde 14 X Cpd. Crown Mines
(he's underfed police)
Need a police in C. cpds also at 17 Mines
C. Cpd.

Hakwela Nxumolo 14 X.
Also complains that sick boys are ~~not~~ ~~told~~ kept
others are not told.
As a result of absence of a police, when
thing is away boys stolen no notice taken

ukuneksc

of their complete - told Tokoto.

Silengwane Tabeta 14 X.
When our Kgo gone, don't know what to do.

Appli Dlamini applies of funeral
Crown

Kapani Habuso, he & appl Crown Mus
Applies of induna being discussed for drunkenness.
Hggqiza Dlamini, let put him undergo
blood object to man being appld some 1 bandy
1 Kg.
Applicant Kgo don't want his drunk head, undergo

Nt Sudans – Gen. Menaps.

Lukhele C. Cpl.

Martial police

Comm at 4 to work out 3.30.

Policemen uniform bit by 1 people.

Ngisebenga kahle, everything is wrong. The white man gives me work, as soon as he leaves, 1 bris boy calls me + makes me do his work. If I refuse, he will report to another higher white man who will come. Some hell of a body, & such result I'm not have his job. All agree

Mavis Somelane 17 Sept

Also want police

Cara Thorpe - hit on head by 1 bass boys wife. She came pushing a wheelbarrow I fed a boss boy standing by 1 bus & based I wanted to ride over, but he took the tool & made + w 1 bass boy knocked him on head.

+ he said Over he didn't want to report work, the case was tried & O done, + 1 bass boy is back at work

Above 1 gold mine is impotence, no evidence none.

Epilts vs 1 bass boy. He go down & bass boy + lick. & in alliance Warsetian gaol

Hit on head; if he is a strong, he is
taken by 1 bass boy to 1 white & he calls
1 enemy & other bass boys, that him
w. lamp; kick him - if they hit a
a 1 bad ch. just play
It is not 1 work with make them suffer
so much it is 1 wds ch they get drug
1 work

Rose Dump

Why fowlin carry a lamp, wally w a
shellbarrow - bumped into a white man,
he shouted why don't u take off yr
hat. Hit him w a lamp under 1. chin.
Jess other tries

The police doesn't help there. No cases
can go to law outside cist

[Look for a next place in Phly for review compl'ts.]

Start

Notebook #15A

(Author's Numbering:XIV)

1936

INDEX

Bk. 14.
Dr. 1,3.
Economics 6.
Music 8-13.
Cattle 13,32,57,89, 109.
Med. 48.
Food 24, 44, 108.
Teeth 25.
Pottery 25, 57.
Pregnancy 28, 74 ; Tabus 20, 33.
Childbirth 29, 31, 34, 37, 38, 40,43.
Growth 31, 33, 41, 43, 58, 68,
(Imbeleko), 76.
Lightning 29.
Unfaithfulness 39 (marriage)
Dreams and sex determination 42.
Mourning 43, 69.
Marriage 43, 85-88, 90-92, 94-97,
98-102, 105.
Clans 44 ; Maseko 49.
Kinship 45.
Puberty 48, 53. (girls) 52, 57.
Beer 54, 60, 84.
Indlov. 58.
Rain 59.
Divining 60.
Territorial Org. 60.
Threshing 65, Winnowing 67, Harvesting 71-5
Death 65; Old age 68.
Daughter-in-law Hlonipa 36.
Ear piercing 45, 51.
Bead letters 54-56.

INDEX

Bk. 14.-continued

Lobola 70.
Gadern magic 77-80.
Garden knowledge 82.
Umcwasho 81, 109-111,112-130.
Knowledge 82(fire)
Love 92, 109.
Christian = 93
Mines 97.
Farms 103-4
Position of Ummunzana 106
Prestige, Status 112
Naming Child 76.
Nomkubulwane 83.

Jerry L. Burke
Oregon
Portland
Reading
Mass.

H. Hink

1st

Distinctn between difference in intuition rather than in function for function overlaps [also makes in terminology – difference in fact distinctn – to logic it is a difference in function at – 1 difference + 1 similarity.

Is an interesting sort by how anatomy etc. which has to become an ifg(sa) [illegible]

Get rid of dimensions of hd etc. a sense. Better more than ? About what age?

Is there anything similar to intuitive negty ala law which common-sport of arc

Why do concept object to being tiny organs i) Fear. ii) Longing has she cannot have wanted children but anything off this order. iii) Consciousness of species. [iv) ~~[illegible]~~

Taboos connected w it

Do all have the tissue, practice?

John L Dube
Ohlange
Phoenix
Natal

Kuhlempa - use of a synonym

2) refer to 1 whole by a part.

In 1 treating a tubbist does he patchit bread and plant?

What is 1 proper Zgwi lamatway

When an order is given to an chuto do 1 to go to 1 Mskr v th 1 Kp?

Get names of local Chs. in chuto in residence

Is a penalty imposed on a who = s before turn of their ordes or permission?

Is a beast taken both fruit & fulfpm 1 way?

Diviners.

1) Age 2) Sex 3) Symptoms.

3) Taboos — sex, food.

4) Returning possessing spirit.

5) Reaction of her fam.

6) Relat of patient to Ivamtanga — B's & F's side

7) Insance — length of time

Confession makes for health.

—

Tabooed of use of footwear with a wrist

Ndaba azivantfwa, akazi mabeb. Ladies not strut recs. It is not com.

In Swazi, do Q make sacr to ancestors.

Do animals also have prayers.

Q 746 for type of employment.

Question any agricultural tribes or Qs of nomadic & free ~~[illegible]~~

What is 1 position of 1 tribe when they go to war?

Tips for Town Work:

What part of town laws town does a Q avoid in town

" " " his " " " " " " " "

Who do they Alinsky

Women less submissive.

Gripe - Temperance, Church etc, Teachers, Unions

Apathy.

European leaders?

Reasons for children disobedience:

1) Softness of parents

2) interference of Govt of child severely beat-

3) Age of majority

4) New economic conditions.

Cantwell.

Comm

Relative value of goods - unconnected equations.

[eg 1 ox = £2, 1 sheep = 10/- but what consider 1 ox = 1 sheep.

Certain objects have a " stand" economic value - but it is usual to find those objs wh. have 1 great econ value, on wh. 1 substance of 1 principle or 1 technique for subst. is based, ~~[illegible]~~ sanctified in selfs: eg 1 cow.

" Go back a distinct legal tender a other goods.

[Kings posts - doesn't mean mechanically in stored or for show, ∴ of 1 ltd range of material goods. ~~[illegible]~~ It meant ing up of gdes store for 1 people, in order to attain 1 ideal of generosity wh. was 1 of 1 essentials for 1 security ~~[illegible]~~ of his posit.

Ltd uses to wh good cdn be put.

P29 q Ulm

1? What part does the fear have in the belief in any taboo.

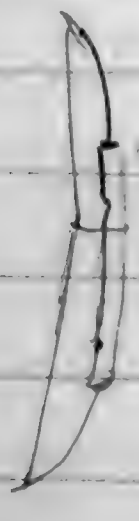
Sensibility is perhaps the key to legal tender. The in addition to ~~stones~~ cattle, other goods. Blankets & clothing pass between the 2 groups, the cattle ~~be a kind of, a drive & values~~ & the essence of the contract in its material aspect.

2? Why is sexual setting forbidden, why?
~~Bringing about of lactation, & method.~~

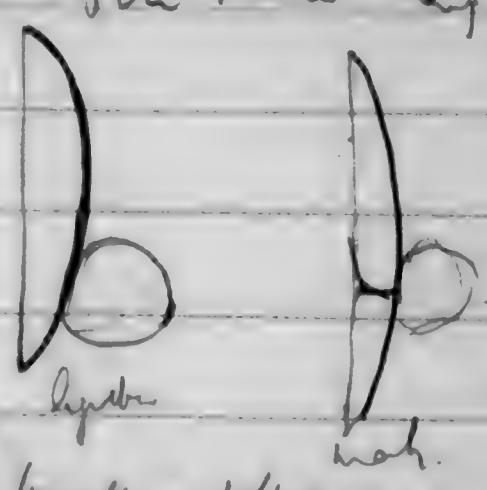
Music

Look for instrument ~~[illegible]~~ - hollow wood w string, played w bow. ○'s instrument Area.

Ditontolo - played only by ○. Made of 3 pieces. played w a bow ○ by ○.

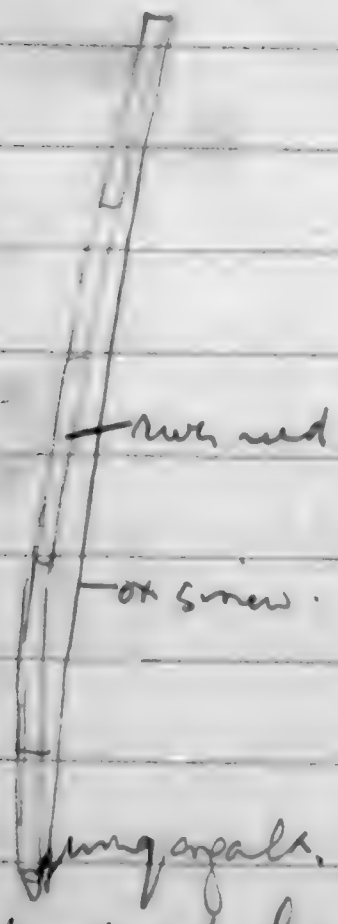


Liguba - played by ♀ women, instead of w ♂ holding long a wire bridge.



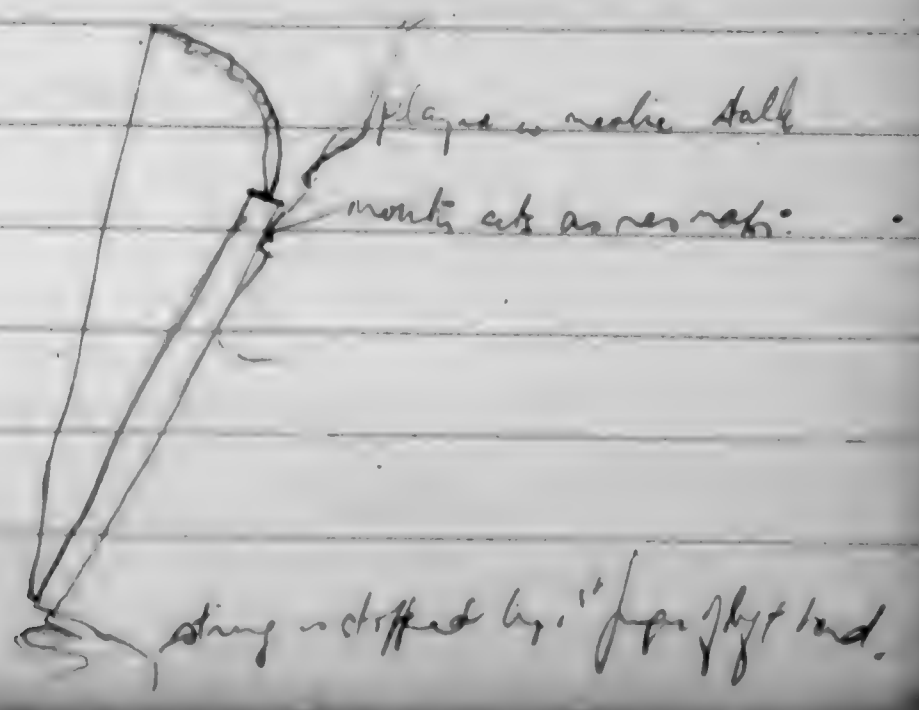
Umgangala - from ♂'s bow. Usually of hollow end, w a string of hair sinew ^ fibre. Strings plucked w

finger on a plectrum & mouth used as a resonator



Only played by QSO girls?

Utyana



ligature

a) Luvere - whistles made from horn of duiker or springbok. Hole bored into top of horn. Used to call dogs.

b) Luvere. Made of wood divided down length. Each half is then hollowed out etc. Pin. Scale dipped into one of this arrow put in tube. Used music. for say military signals, in hunting to act as a call, range dogs. Also used by Ldm particularly when calling up departed spirits for consultation. formerly forbidden to boys to blow it unless for. except to announce thunder. Severe punishments inflicted on transgressors. It is probable that before all instrumentation Kin not one were bewitched by Ldm

Ligofu - hand rattle of rectangular holes burnt on eg [illegible] & fillers stones.

Intambula: formerly used during / completing / initiation of a witchdoctor, as well as at certain dances, notably / Gqoba or E dance. Nowadays when employed at all, it is used for exorcising spirits like / Thonga mantfomane.

/ What were / drums played at girls initiation?

Umtfungosi - made from taking seed s from / barley / cabbage tree / Zulu umkenge, Cussonia

spicata), Axis of inflorescence wood.
Theatre I made true drops call mustfungosi
'w I byg vorne. Played after I neverla
'Cang! Zoolus did not be played till aft I
unknosi a lesteda fine notes - on Sugla paper
headsp to beginning of Hay

Played by first boys.

Impalampala - fruit bearing table entlisp
V liers it is essentially a Hyl natural
map for N. B. Cers. & by hunt.

Smakwinedi – No longer played – a stringed wind instrument. – I gave! of I Hotts.

Cattle:

Get from Hans no. of cattle dist in last few yrs & prices.
Or what is as 1st money spent, later money.
Why go to town.
How can I get no & typing employment of sats in I Prot & outside.
What time, do they conclude
No. of Os who sent in their receipts for outdoor relief.

Kyahi

Has lots of all Kinds of Manure of
varied Harvest Manure, & Shape Dl

So Lovers play their roles w l
II unsuzwane herb + all l wipery l Ky
has decomposed.

Plant Plantsanthus esculentus 10.7.29.

1 Agric: Kugeza lububa - an annual ces.
purposely l Ky before prepl begin
picking ploughg in l Spring - Aug.

Clans

What is Mkemanga – Sukwa? B 309
211
Mosetho – Chetewa Sukwa B. 311

History.

Did Sambtolo have a head I do Lob.?
" " " " " Lidwafuni.
Is Mbembiqati hill N.E. Sukwa of Rhodes
Sukati genealogy
Where was Mhlangane, 1st known plang I
Haziya? Get the Mpundla to get
Swa. genealogies – see when I Mg. and
Nat. of. In I reign of ch. of Lici over Kp
and they separate from Kelly.
In whole reign did Zulus attack I Mg.

Contradtn: ~~Fuendu sap Zombodwe Efcoeli~~
~~ku of Ngwane,~~
~~Bryant sap of Sotuge.~~
What are Mtlopi - Zulu, Sutu & Ntungwa N.

Were 2 Princesses Mpandesi - Nandulwe
sent to Chaka?
Kwa Mlomo Mlomo - refuge of Mfugutsi Sol.
Magwegwe?
Vas Malambule Mbo. elect B. son
What happened to Mabga cla
Ancient clans - Msukumbili, Mini, Mfowfowe
Sonna
Sfunda, Matlala, Ntfobo,
Nyabela, Madola, Madlayena.
Did Fogoti dispute Mtlotlo w Msuzi I.

Was a male slave hanged for the accession pot in the burial cave of the King.

Do they hunt the elephant? What is the price of the King on a lion hunt?

Delta of Bungaan.

Does the great an old man of the dwarf with Goodall in the have escaped the dwarfs.

T. O. S. Aug 28 — Rendezvous when?

On his accession the King is given a blowing seven on to the sinews taken from the back of a man, those taken from an ox. It must be a strength to the tube.

Venus rules — the wind. used in hedge of Burma & the East?

8

How many converts has Ramsay, how many has Amba?

Make a list of fam. of words & of polyg. to the best rate. (Golden Stool P 135.
'impression that polyg. is not gently conducive to a high poplt.

Land T.

KaBogeli - what is purpose of sacred buttons?
What do I symbolize French look like?
Inside of left hand side - what is it made from?
If I ff. of Ions alive she stays in Indlunkulu, if dead

umlimela –

Food

What are I ndlazendla, lapakela
emazibeko & umfondwe?

How many gdms, – emaowni
twani &
Adlulu have 20 people
If no, omowabo, how many killed &
how they died?

Why is it been spoken of as a special
diet in ritual partie drunk?

Who usually adopts an orphan – patron
mother, relative

~~A Home of I ptolulu bekunqa~~ ?

Drums

Death

1) How do church members bury their dead.

2) " does his first.

3) " do 1 mission.

~~No. of men~~

Food

How much mealie is given to a child per day.

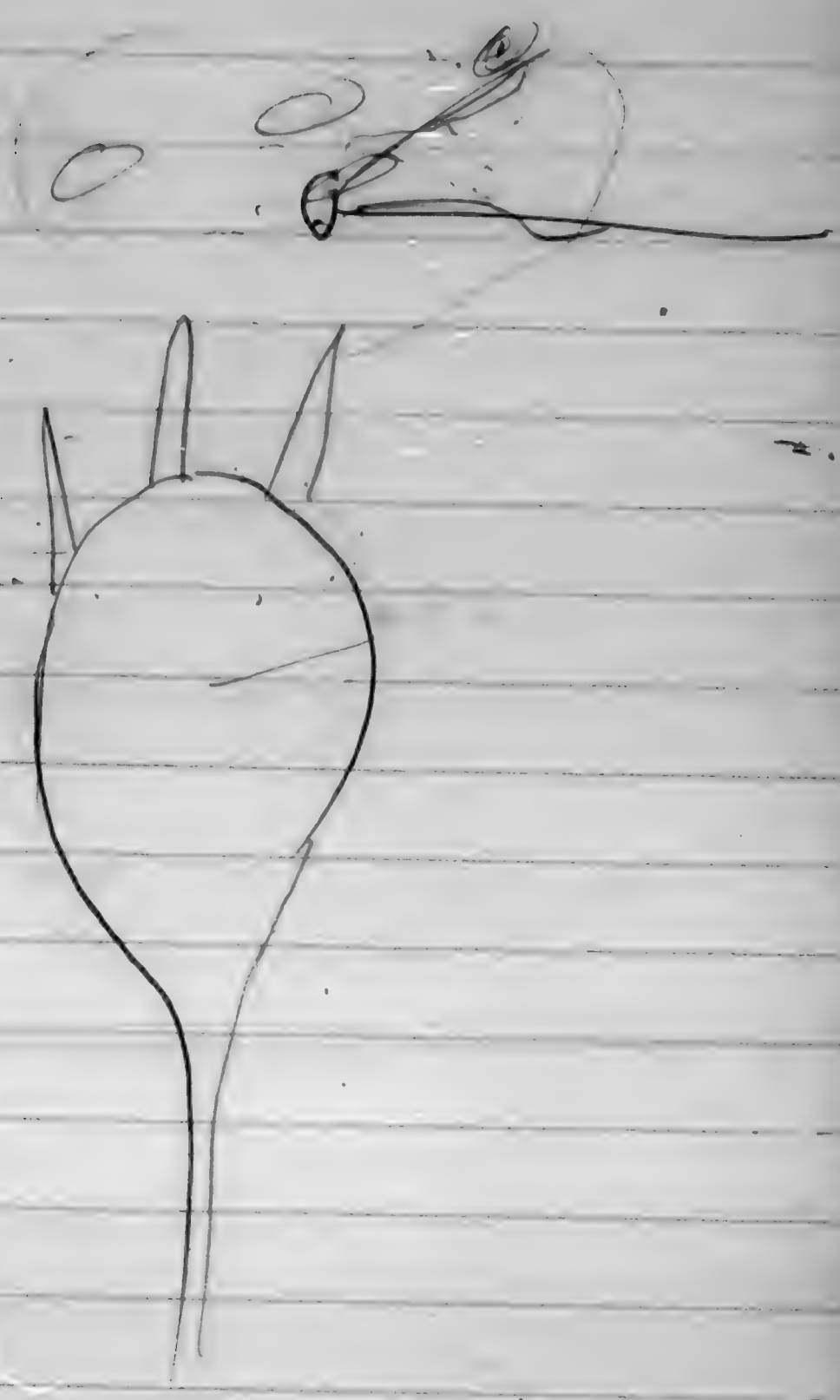
Clans – Ngom

Gomani Hoshe – present head of Hoshe

Ngwana, lekhim ut

Hoshe – Hoshe mokhi lord strong

Kg Cant wear, a lot at wory.



Skipping of a generation.

Is I umcenge ever made from mange.
Do the Haseko have special whistle latches for their fences.

If an umtakati is killed in I battle fight, if I fly decides to forget killer this he does

Burial of man killed when his will. was attacked.

bakalilwa umfati; bazamsita.

Food

Do I children I school take readily to green food. Can u send me to diet.

pollard

22

Words re-taste'

~~Heavier in amount in granules.~~

~~Variation in time of mach~~

Increasing work clearly shows improv.

~~Sagapenum~~ Asafetida.

Resin 40-60%

Ferulic Acid -

Ferulaic ester of asaresinotannol.

gum.

volatile oil, ash

use Hemollard, antispasmodic laxative.

Food

~~[illegible] - is it a tree or a short plant?~~ No

Klumbeleska - roots raw or boiled.

Ematshekwana - chew stalks.

Umbondlonga " "

Mkuma creeper? / creeper ~~[illegible]~~ fruits

~~Indoti~~?

+ Sbatsje - Pennisetum -

ear key?

Ingotsha - flowers only?

Lugusha - [illegible]?

✓ Umshumbu - leaves raw

Sikoba - is Mkot?

Do ligate the same as ngate ✓

emadumbe? is it dwel.

Mutilation:
Part of Leaf Missing
Text Loss?

Sundundukla - 5

20/7/26

Food

2 men ate 3 lbs mealie meal not satisfied. Also had 9 pints beer between visitors

4½ lbs flour meal for 2 men

5½ lbs 3 children over 6, 1 under 6. If these visitors had not 3 lbs mealie meal → 1 above amount.

comes, they would have fallen short but had all kinds

La Habuzo child bashas under ¼ lb. & has cooked for her 1¼ lb, will do 1 same tonight. Porridge yesterday & had beer only.

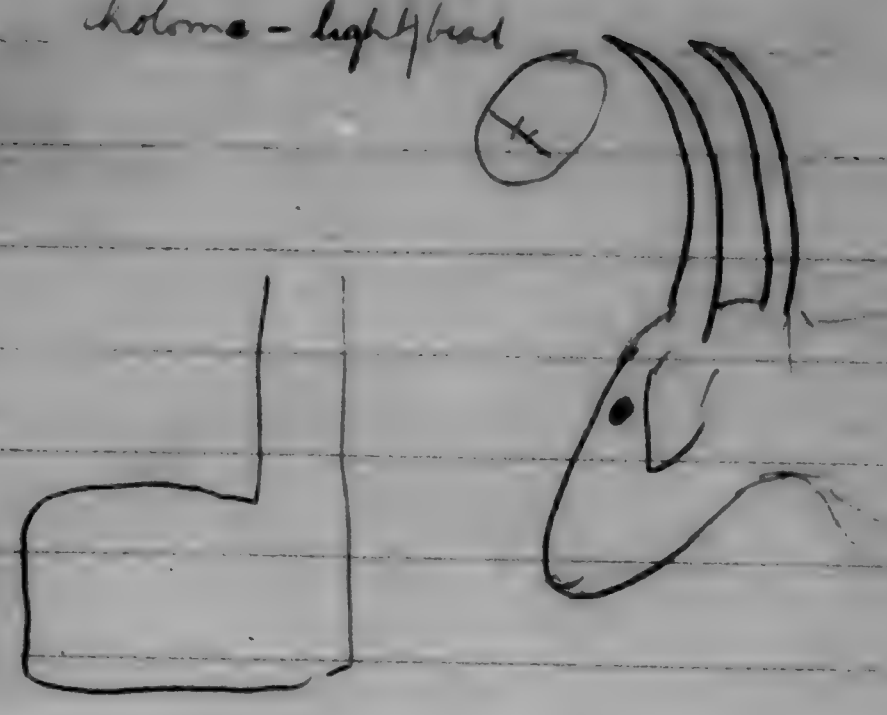
Milk

Milk same as yesterday.

Mutilation:
Part of Leaf Missing
Text Loss?

bukala - sokola

ikolomo - lightpond head



Unguembaguanta = unguembalo food g. / champagne

Diet

5 children at 3 lbs tondlubu, still hungry

Child growth

Hdgunda
faring / way they will return

1st tooth - children go r head crawl downgr. throw / tooth between hind legs as far as possible, run back same body back or else / new tooth will not grow.

Pot making - Made only on summer : in winter it rains.
Takes clay, rolls it on coils, then winds it together starting from the bottom, then makes another roll & puts it round / edge, joining it to / base with her hands, but not yet smoothing it properly. Very gradually she bends it into / required shape. Black clay preferred by some, red by others.

26

Mutilation:
Part of Leaf Missing
Text Loss?

Mutilation:
Part of Leaf Missing
Text Loss?

Pot-making

Umgogqoloti - roll of clay

Take bone, or dry wood, & scrape afterwards (ugatuba), the left hand keeping shape from from inside.

Always rest it on something, a broken potsherd or a grass head rest

Keep a small piece of calabash and smooth inside. Shape it, a turn or 2 lines 'lalaia', smooth it

Then I take 'lusi' Umthlanga & cut lengthwise a piece broken from a reed, which then has a sharp edge.

Ukwelebetela.

???

Pregnancy:

1) Can I tell during pregnancy if I will have boy or girl - dreams? Symbol.

Get umkondo plant

Food taboo - effect of diff foods.

During pregnancy ishlambezo - drink?

Stand upright? Peep?

Nguni a ceremony to ease birth - take off person covering?

What is 1st medicine wherewith to catch a child? - umtabane?

Are birth M. wholly smeared w. fat of the birth, darkness of baby - parts of dirt scraped from forearms part of M's body?

Does M sing special songs when the baby is born - dirt -

Does when does she stop
Isikwembu - P.67

Indshani

Childbirth

Ilambane, antbear?, is a v. powerful and esp. his entrails emasculate. If I is having a hard labour, I should eat I intest. of he qadaa & some of I burnt entrist. Ilambane is able to bring me out quickly.

21/7/31
Lattolio

Lidulu - if a pregnant ♀ passes by a place where elteng has struck without knowing, ~~but~~ she takes off her sidzuya & holds it panni till she has passed time & then she puts it on.

The fears sikhala - I fontanelle of I child, it will troubl I child & bring it bad luck, I child will be a impezulu -

agaga enosombe onetinsemtulele, lembane,

Mbhlanda Mkosi Ndlela - knows this and

Umtwana umfubana will be sed of / chuli, show
fears are bad.

/ boy stays on / left side seancele, girl on right hand
Kodwa kufanbana.

unatsemtelem

Tab ~~umato~~ to make a Q bear - umdia imbito gelitondo
a if / tshlale tyamula umutsi utomvumela.
umetigumazitshana, + pull out one of / branches to make
it like a penis

Imvu not eaten by Q lamini's ~~Q~~ show pregnant.
If a beast a killed knowhow not skinned, / yg
Q cannot eat it = mbi, / ox + / old Q a / chlelwa
can eat it. If it has just died not been skinned, it is
such a dirty umfutatu - set of / beast that a stuffed
but not skinned. It is compared to a ~~Bow~~ ~~that~~ dies in giving birth -
(icagilwa)

Children sent to work by granny. A thin children much torn. They anything have washed,

---

Indlov.

Says dreams dont tell whether boy or girl.

When I sitz perpendicular child is Nunyisa outside. 1H holding it loosely & 1dr gades 1H. w. enadit. g mpegulu - 1bird of 1sky

Can gada either breast first or it doesnt matter which breast you start & feed it w.

The child is catched on 1morning of 1day after birth, + on 1day that I dont catiche I will give it med. to work its bowels. Letsebosa tell 1 child is boy

Bunyisses 1ce only, 1day of birth of 1dr is nedu. Bad 1 nedu are born usually day for 1 nunyisa ceremony

Ntshobane Kumane – a little side of Hlambangeh –

amanda?

Isdlambezo kungqwisa umtwana ukuba bona.

If a pregnant ♀ is not sick she takes no meat only if she is ill.

Sihlazi – tinganzi, for catching child.

Only 1 child is smeared w fat, not HH

Diet

1	gave	1½ pts
2	gave	1 pt
4	gave	½ pt each
Total 7		5½ pints

They have now started out small large

Only milled ice.

Eating pumpkin leaves – 3¼ lbs.

Boil it with water & add roasted monkey nuts

Ongbuy

[The child of Lattabi died before it was its day.
Not an abortion – a miscarriage]

Taboo of Pregnancy. Lattabichula

A wife of 1 Kg could eat no antoni.

tututisa – ngiyamyam.

May carry a child till it is weaned; at any time one carries it v. much to remove 1 breast

Inongwana

Le Shonga is wearing it on a band round her waist. Says she will leave it in 1 hut when she comes to 1 zigodla.

On 1 day 1 child is born it is bangulwana a feeling of 1 day bad in his mouth & sneeze

There was deadly cold & the sky here was black like
when people said it was being scaled by Lotat
Taken unfamiliar in morning & a little hole in
daughters stomach like has stuck a child in
catchment time, & disappeared into hole, stuck
in then covered up & stamped down. I
children then brought in to I hut
disappointed & tongamatan.

Lt Konagwose.

~~I Digitate~~

Bill Rule of Commoners

On day of bill discussion in I house, then take
& other wards
smooth walkside, outside members yahha
house & smooth chidula.

On I day repeal old organisers confusion

lapha lahleba khona fo w dv. ! goba
imiti, wasti ! child w it first then catcha it with
stole, + ! M. is then goda M + ! child.
Bumpsed.

Commoners take ! umgalati ! ~~lwent~~ day after both on same day,
isikhamni. lahlala, like lahwana ! M takes
it herself + ! child remains.

Some ! umgwane, + some of is put it esidwabeni + the child is grown big.
some put it at ! roads. ! M of ! child throws it away herself.
Sed that only if ! child is ill do w go to a dr, to people
w of w cant understand why it has been lost, is
the loss of ! kugoto a 'big thing'.

The umakosikati when they sunga + lalatela !
child lahla ! umgwane.

Commoners sunga a lalatela on same day. they
lahla ! cord much later than ! umakosi is usually
when ! child is weaned

Hlonipa

A bride must it go ebalen ubhambe ebalen for 2 months or, perhaps, less

And must it go ostayeni till she is 'nikiwe' – given permission.

~~Eveb~~ During time she 'hambas ebalen' she must it eat meat at her husband's place.

Then husband kills a beast for her, & if this 1st beast she doesn't eat. Then they kill another

Unikiwa ngento – if not cattle, can give a goat.

Hlanze gave 4/-. They call this change in status as 'unikiwe.'

=

indlatandla – given 1 day or tota lebandye.

Bride ~~[illegible]~~ Igqoba ~~[illegible]~~ doesn't eat food here, tho' they have already eaten some. A beast, indlatandla, is then killed for them

~~Umdlandla~~ Then lots of beer go to Igqira:

H/Isangqoqo, then Emasonto, then Umtoto, – 3 lots of beer. 1 and yr. Umdlandla harvested

Insiqwanba?

send her, umasonto, ~~finally~~ in 1st year, umbondo. Then when 1 woman bears a child, send her - lomahlanti, umtwana - sent by maternal grand M. tell her who kills a beast.

Nguchadla Zulu

Hus. wife - child relations

Wife can't cook for husband till his cord drops off, nor can he sleep in his hut. When 1 cord drops off he can go into her hut, but she wont take holding his child till it can swim.

Pregnant G. shld not swim, will bring harm to child.

Herb If a man dies on battlefield cover him w his shield - shlangwe sekhe, don't bury him, that is his burial. Bring back his spear.

Birth — Okusile

Nyalo — ~~Lingelandlini~~ lin

Wife already borne her child, ~~perhaps two days~~ ~~old~~, (rt & left) husband takes his stick & stabs it right thro' (side of) hut

~~Long~~ If a child defaecates, as soon as it is born, (without its being catched - done after birth) so ~~that~~ its faeces comes out w/ afterbirth it is regarded as a bad thing.

The F then is told to take his stick & stab right thro' (side of) hut (Kuhofula?)

This is to make it clear so that it won't happen again. I.e. not ass his sons knowing its purpose.

It's no longer done by (eg. generic) Nyalo Luba did it for his child Nyalo

Rhodes This stabbing is a cure so that then I.e. next sleeps with (as her tights won't have pain-

kuncanca.

Taboos

Menstruating Qs cant go into / citaya, no can a pregnant Q, no a Q in mourning. It spoils / cattle.

Milk

If a a Q is going to gwalla she will kamela tubes from her breast on / road, because she has left her child or her breast remembers that she suckled a child & goes 'lulili' so then she squeezes / milk into / ground.

If a child's eyes r sore, u kamela - squeeze milk from breast into them. If you see it scratching its private parts, be it a boy r a girl, you kamela tree, & then squeeze out / milk

And a grown up too, if their eyes r sore - 'pandula' will get a friend who is suckling to squeeze milk from both breasts into eye,

but I milk of a cow is not used.

Birth

If birth is hard, the ~~Q~~ midwife will put up her forefinger & middle ~~unclean~~ to finger of her right hand & feel around. Perhaps 1 child is lying badly, & 1 Q unclean. The womb is pressed, & occasionally 1 tome has to be cut. Say to 1 Q 'Quinsula'. Today they go to 1 doctor.

If 1 Hausa old Q will squeeze & squeeze her breasts & eventually a small amount of milk might appear. But 'you discount child w/ breast', w/ really make it beyond milk of a cow.

Childbirth

When a child is a few years old, a woman gives its H. will bring it to her parents, & its granny will - ntombekela - & take out an umbuto & bella, nyamweba kontwana (Uma malume, ne nyoni ukbelal of he's, still alive) kipa kubuta each kumbekela, 1 2 tumbuti tutokungwa - not killed, but taken to husbands place, & will be pellicatione.

If only 1 umbuti, it is killed at Girls place & 1st hand side - leg will go to husbands place. Head will be eaten by her malume, & umbosane to gogo wakhe.

The mens people don't bonga child; those for whom cattle were paid (shayelwa) bonga.

If a child doesn't walk in time kukulelwa umsamo - tie his feet w. ropes to back of hut, & leave him alone for a little while. They put

have tire so that he will not be a fool, but a person.

Put a child on a tsitsi of emashegesha ants & they will take him & he will run. The H runs away & leaves it & then the child will cry & run after him. The emashegesha make a no. of small piles. They are black ants.

Dreams & Sex Determination

If you are going to have a boy you dream of old men & of shields, & if it is a girl u bulsa talulati, detinyoka

umanti ayakumukisa.

If you dream u are flying, it shows u will be pregnant. abeinyoni

There are meds to talisa umfana.

Bush

Lambane nongwengubane (the porcupine)

u drink / soup, even if u aren't given any meat, + this will help you bear quietly. If death is v. hard, / man, who does not come into / Qs hut, may be told to take off his pension covering & put it down till / birth is over.

Tutsa. Inkanum will be tutsed only when / medicine have grown v. slightly. A Royal Vill is never tutsed in / middle of winter.

=

When / Indoma temaheba tyafela make omenge of neze leaves.

Umoomba - eaten only by kabomfati.

Break / bones of sahukula, and eat / marrow.

An orphan usually stays with its maternal grandM if she too is dead, stays w. 'Ezokia M' - ugadjenga, kulukhuni.

Gamatolo

~~Pumpkin~~

Food

Sidpabane

9 ½ lbs – impupu & pumpkin & inshubabe

4 people will be satisfied here

Clans

Kalalala

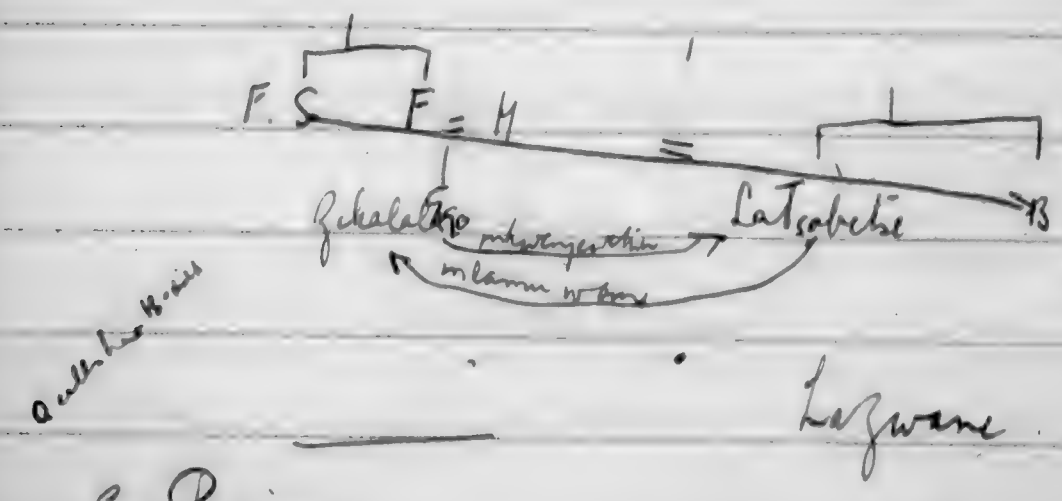
Kuzweni – from

Halulela

Hlabatsi

Dont – Vlilat, Hlatswako, Vlane

babelomokati = umngalo ; ukwengewetha umfokati



Ear Piercing

H. has been for 1 entire, after engagement unknown to mobile. May give earlobes - 1 or 2 - a shilling or 6d. If a ♀ whose ~~pregnancy~~ menstruating or has spent 1 night w a ♂ comes across 1 child, she will 1st bite off a little piece of 1 mkonde ~~tent~~ 1 of, tie on 1 neck of 1 child & split it at 1 child lying she to mother it or gives it food. Cut w knife.

The operation is done at Inhe, + in the bowels is
cut / child washes thro in water. / Pain
is great, + remembered everlasting / is old,
+ to a child who does not cry is
highly praised for his courage.
/ operation is usually performed w a
knife. or sharp piece of iron, or even
broken glass. / operation is selected both
for his other skill + especially courage,
or / aim wld not be sure. When / cut is
made such as ticazo + poked in
first in any effective piercing in / son of
a commoner so that it is evident
that he doesnt bewitch. If / child dies
under his knife it shows he's a
witch, He removes / danger from
others eg Bule, son of Hahanje

1st of 1 batch, filled by Bethesiha,
Intomben, Adova etc.
Operation performed in summer.
They all prepd before 1 operation
The children had little sticks w wl
to hit, who cried. Reason

The rule is that a child must not be thrashed by 1 time its eats
the cut.

Needn't even prev 1 do anything.

Most usual for a few girls or boys of 1 same place whose parents
trusted each other to send their children to do so. If 1 girl is
'unclean' - pregnant, menstruating or has had intercourse, she will refuse &
give this reason, telling them to come another day.

Reason: 'Ungabodlala nalabanye bantwana, batahendzabela
etilondzeni.' Told her that if she is sent by 1 other people, she must go
or girls won't be healed. Pasapenga pela (she added giggling chuckling)
Medicine is taken to children till 1 scars have healed

22/7/36.

Thonbe

Tipumile'ompunga' - early on 1 morning' in said of when 1 rest of 1 h. when I found 1 boy gone.

Sukani Masoko

Fattening Cattle

Inlosi yamadhua - unterisi. Take 1 qn ant, known as unterisi, & roast it & mix it in medicine for unterisi - fattens cattle & pigs.

Sekosi

Haseko

kuborwana ndlovu (surnamate b – but cant explain what it signifies.

The burning place was edeya Ndondze

Ndumo, Sele, Nzamane, Hepanga, Kabengobe were all brut, but Umgazi na Peti weren't brut

The Haseko say 'tse' when I say 'ha'

Oct: Take umdulane grass + buka umhatsa, sebubekwa umkanga etekwiskobia. Ingadse – lembonga or Ncenlwane – that helps for hardening / soil of / hut. Then they thatch / grass w umhlaba, + burn him in / ordinary way.

Ingatakwa umtwana, / F + M takes, sikum (a lighted brand) together in / body, / child will burn badly later + badly.

/ Hms: use / samaritans of Kose day.

Umanyo wakhona:

The Hosehs were known for their fighting, of a weak person sans fighting, regula 'akulinga ngani' - + of 1 dead, kulungile.

Umtalo wetu asenci 5 - the Hosehs mustn't have more than 5 children or they + 1 parents will not be well

Bladder ? Isame, but we can = them.

In ingati sebopi ekhoya - Qopa - ~~[illegible]~~ draw blood, ? blood comes out either through a wound or this self injury.

The schlangen tree which is ', used for burning kg is not used in home.

---

gugegule –

Ear Piercing — Sukasin

Sukasin was never 'ear pierced'. He was working for a European in 1 country & took a needle & sewing machine & pierced his ears himself, for Gwamile said that it wasn't necessary to cut 1 ears.
He did it at all when he told – 'it only became clear when I bore a child'.

Radebe

Ear Piercing

Imcatsavane ugapunpuka etindlebeni e isigetsha spit into 1 ears when they have been cut by 1 dr.
Umthlala plant for 1 umkondo
If 1 ears don't heal usula umdlopa – umdlopa 1 disease then and comes from 1 ears. This is not kuloya kutalwa kwathi nje. The tongange have meds for it.

Ukuthwala of Girls

Bakakhosi bamla emotanta elakalweni.

Rudolo Ngapekelwa sishwala senatmula mfe.

I report to my M. Then she went to look for muti - impendulo - & hence the, mixed, crushed, put into 1 sishwala senatmula.

Stayed in a hut alone till 1 de. came 1 follg day - I did eat no food until he came.

I stayed only 1 day on that i.e. I had a v. short discharge, Aftr 1 week I was potata. v med. w. sh. I washed. No kaolaging or sacrifice except for 1 Rakalolosi

Rob Intosi - when tabas call a dr & an umtakati is killed, & make a ludyungelo v 1 mswane & medicine. When doctored must not cross a river for 1 month,

Ngwabadla.

Ukuthomba of Boys

Abantu avulela tombowe telepalaya, ngakwelowe
Pants ethi mas ehlalwenu, mustnt sit down,
sitis esitabeni, bunga kiswe emini nowe abantwana
ena esangweni, puts cattle esbayeni + 1 boy
of his age hit him. Abala kasalulati
F. sends for D^n.

Basenge kutesi of 1 cow awutwe kesthabi esela
mpapw + md. Eati it esbayeni, 1 F. sti
esangweni. D^n wide. Comes out + hands.
On about 15th day 1 dr potatoes kwiwe, gwabi kwa
mas to wash. He can leave 1 mnto w 1 parents.
Dont drink water 1st day.
Potatoe esbayeni
All 5 days stay another gesalulati.

Indlov 54

Beer

→ Hafuyetyane –

(Isawela) Can't do I sending on mens bee, because

ben it is stolen.

Tells I story of how when she was a girl in 'Hohsi'

ashathen & sala some bees at hers place. He

sandse, she had to go home. Well she was lucky,

because some, had put poison in I bee –

– I bees didn't steil. on I last day when they

came to look the time was no ignebe on it, it

was still hot; on. Oh! they found out I ben

& on I last pot they found a shadla of ingane.

La Gomatula

Sow it at the Lenbombo. –

Thus

Read Ready

Uzifangiqina izenga lehlunga ~~lisendlelo~~ nencindlelo
nangimayama nangokisa
ngayengqika lomusa
Inhlungo yami sayasdyaguga
et. ugabanyenga ilutumo lusemlenzi-
→ustutu

Black – I love you. Latundi
Blue – Lujuba
Kufanele ku-ijuba lugashosha amagala gune
no ezindlu labosoka
ligelutola ukhlaveni ~~ujikuthandu~~
lotando lwayo

White Khona khona sebenyunda betine
kuyapela lishwa lemnyaka
Bolungiyakuhlwelela.

Pale Pink - Ihlomi

Inhlizeyo yami siyabanjwa indungendunga
siyabonenga umfula ungena.

Intotwane - ugafu

(Lilardi), umlalwane,

Yellow - Inhlangoshane (tree) - ceiling, with yellow fruit
~~by~~ Iyadzela umhlangoshane yontela
~~ihl~~ ihohloka

Blue = it is cut - it is over.
Red - my heart is red - angry
White - love
Black - unusual
(difference of opinion)

Pot Making

Kudla I pot u a small smooth stone

Indshave

Girls Puberty.

Umyeka - red stones, umyaka ... la nye, besengozile
emat ... umfe, a little porridge, umcatsavane -
all things that u take - bitter

All the mild foods are tla dug menstruation, eve.
when u are otherwise umabulala intombi.

Milk

Umtuti is milk soon after calf is born It is
given dal children until it is clear & white ± 5 days
then it is poured into tungula.

ecanla -

cobola -

lawla umapupa nabi -

Jongolwalla Hlwing. umhana wa Halima -
of Hatsapa.

Indlov 23/7/36

Child Work

~~Hoolagoo~~ umfana ka macetfane - to make ornaments -
2 on 1 front & 2 on back when 1 navel is lanting.

Obs The sidzuga & sidwaba of Lady El. must be entirely black
Wanted to have a sidzuga made for himself & a timbali billed, fifty
broke quite black. When Fay was skinned however a
few small white hairs appeared & she could not
tell. So she summoned Hoombile. umfana
wabe - & he confirmed to have 1st paid

Rev Mr — Horsak Hlazibela

Told Bull how he had dreamed that he had been hitting a boy other Swamp carrier asked him why he was hitting him

The next day he was summoned to Bull's kraal

Kraal took as a sign, as he told Indlela

I summoned for rain talked about insecticide

~~Tshwagi~~

Lubayi - boil emetic

Incolozi - bees + boiled ground meal

Diet Tindlebane - make a hole + a small girl stamps in it + wriggles to get it + shells come off

Pengula hill along road on entering areas, such as on way to Elangeni
twigs:
Umzilazemte – tree which is taken as a sign of bad weather
by people split its twigs. If they split easily, we will get bad
weather where we are going; otherwise not.

Inkanyto of stones or inkatsa. Take a stone & make
a small inkatsa of grass, then when we see another pile of
~~Ubasitsele – ubatsitsele~~ stones, put grass on top, on top
of an inkatsa. Then ubasitsele those who are drunk
been on well. When we are going – they will only drink a little
& not finish the beer, so that others will find some.

Tues
day
Nov
ember

Elangeni, formerly people of Umthamo, dead, now his
son, Mbosonga, Blamini.

Bafati kupeka stay here, wife of Mbozongo.

Cattle kept removed, also all stay elsewhere.

Elder brother ~~Elangeni~~ Lobambe, & Lobamba Lomzelo.

Village of Sobeqa, old Elangeni near Zombode.

First move Sibaya, then tudela. Then listen
Sabafana, to look after cattle. Then Indlunkulu

Also if I want to move quickly then when I am going.

Mbozongo & his 1st wife, maye wetter,
Imdlandlala isuka emvula - ngoba mdlu
yemakhosi ingela ihamba nalomuti.
Emaciba will stay there till / amabele is
boila then they will also be tasted; they
will bel beta for 1M's of Mbozongo / by Mbozongo
B)

Took only 1 day to move / sebaya & 1 same day / bozabat.
Not measured.

Abengale nyafuta esangweni wesibaya, then two
we put / imsango 1st. Mbozongo goes in front carry
/ sangwe, 1 his 'F can take it. First done w/ at
hand, & with / left hand scoop out / loose
earth.

Mtshwala beshay.
" betandu
Tandla nemadlodla ahamba kanye.

~~The first process not.~~

Before anything happens the pungas, w.

then he pours intestines, in the mango.

One month waited till the lidlots was brought back,
too much tea was brewed every drunk, but
none was put ensame tho' it is an unusual
weather. & the deadman clothes be buried at
the home, but at the place of his husbandcastle who
are to low bad hut' scadgni - just near
by. The mixture of old + new laws.
Not Not broken, but his children stay here, + his wives.
His spear is taken by his inhosan.
About the 3rd day in gage behalf. Islands behalf
by stabbing it in the ankle. The that day the grave

the people, Lababalo, kala at risk of death, but strangers must until he has been burned before they kala.

Na

Take the liqoba of the slain enemy, + wear it on top of your own. Would I have the ~~enemy~~ but that I had slain. Spears stuck in hole always.

Food tabus – until you have been and by trace the go with you to cleanse us, can't eat anything, i.e. 'onaiala were' when we have killed another. After we have been dred, we re quite ok.

'Indoni itogane' – (King will kill), is the euphemistic way of saying. He was well start.

Basuto 'Tonsanga' – the Basuto when they kill we cut the tonsanga. The meat at the bottom of the back & use the sinews for sewing.

No sexual restrictions like among the Zulu.

✓ Utobulala kwalo if u don't catch enemy, if u don't u will be pestered by enemy who will kill u, they will put med here then he dies that will get u. We don't do that, we leave any. 'you child die' you a prist dead grandy. he cant do anything.'

---

2 of indlegos under 1 Ch. of Elangeni.

Mbozongo is 1 induna, Masiela has son acts as his main assistant.

Smoking Hemp

Little lembuya - stone pipe hemp, ornamented

Bula. Must never be done ~~then~~ on a night when there is no moon. Done at night. If a man start at sunset, or a G's well then the wela in the morning. If done in a day - tpama tugwemp. Chiefs say they fear a rain, & so make haste.

Umzambosi Mazibuko

Dedi

A grave of a commoner is surrounded, bayapica, w. lubembetu nomlallabantu - both of wh. have thorns which draw blood. — isitozi — & a 'babá' broken, sharp umsinsi - cut & poles of umsonsi & pica w. other. A grave is made well step on a grave while it is still fresh, seen afterwards then rest have 'bolo' - rotted, umsinsi still 'bluno'. Then a person can tread on the grave. If a commoner, the umumbu or isi gangangani tree ch.

also blame the unseen for / slips.

The most of / things - of blankets & crockery are put with / grave, some & burnt : / old fashioned grave was small.

Tortongo, ~~—~~ his sticks, & / handles of his spears & & empire pottery - / handle of / hoe was burnt at sunset; ~~—~~

mbosiakate gathered together & his children all went to / place &

/ place of he has been appointed even if he will be / , to burn / things, but if he hasn't yet been appointed / disobedient.

Some dirs well only use / fire made from firesticks, but he knows of no general rule when fire is sacred.

And at / grave too of / o. his or Brass. / big ones of / o. will take / corpse & put it in / grave.

lomba - bafoti balombelawa - bantene - vale a
bwa a money, a candle.

Impetso - for scent for hair & sidwaba so that when I pass no spit & say there is a smelly thing.

24/7/36

Humping

The warriors started at about 4 & finished Imalow work at 7 30. They sing as they work, rhythmically bringing their sticks down & with their feet, in complete harmony of action, every row & their toes & their stalks bringing their from / bottom to surface, & corn / husks / leaving in their wake / grains of corn & hay before them only / heads wh still bear grain.

Songs of / men

When / sun has risen high / as start

The men too wear old clothes wound round their heads / facilitate to cover their arms from the itch

Odo When rain falls on enabele of a platform it drips down & / dirt of already on / gra. it will all be quelt.

Colour

longwebelegane

endjidjana

impimbo – windpipe

2/- a pelt good

~~Tequonwane~~

Tequonungwana – dry stump of tree.

umtshela – sitlhela

Indlela

Umtshelo:

I F 'Bakela' umtshelo for this child, or anyone else/relative can do it as a gift, but they don't do so I have noticed. They will take care of it totally as nothing destroy it, + use it for another child. They can give it to a friend or sister if they 'wana kakha' but then it is sold to or bought by 'umnikazi wayo' – 1st of child, entsabeni, or burned sokotcen.

Langotsa are just ~~thrown~~ thrown away – no need to bury them + people is not afraid ~~that~~ they will be used for bewitching.

Ngiwal.

Ola Ufe – stays an old one is not killed – umpumbo yako Mahlangamvu + they can only eat milk 'like a child' 'for know he is also but a child'

Nyoratode

Moving of Will - Isipuli.

Ekwoni o ntsomtoma, butesp. ekwoni ogogene embayoni

I tanas say:

Sesiyahamba, sesiyasuka ba, kabh ochanta ranite bonge)

[Nakudla kwenu]) sengiyatikula nina (

The I will make been bekututa, not on any particule day & time

I will put ehdladleni, & say ( ) Thou will be left alone & kindness of
by I dies ✓ 75 Starkid & be

the will of I Kg is proved even if I mom is dead, but I

Indlamkulu must be moved only when I mom is born 'ekwa'

!

The Mom is unjetto umhosini

Lobola

Gave 5 cattle for his wife. Got all from 1 Indaba for Inyawency. They want £1 'F' of 1 girl, & he need give none £1 M.B of 1 girls. For Mlatshwe 1 Kg will get 10 cattle, she will only give 1 umulamuyamketo & Indaba. The lugage & will be eaten at Izitaka & Indaba will be called. For his other children he is under no obligation £1 Kg.

Zwane

1926 started work

1927 married 1 cow,

1928 " 1 umbuti → 60

1929 " 1 cow (lost it)

1930 " 1 "

1931 " 1 "

1932 " 1 "

1933 " 1

1934 " 1

1935 —

Got 15 cows to pay all debts owing for lobola

mngetana.

Harvesting Corn

Umbingi vemasimi. Ugqafaqa, when Corn was cut, it is laid, piled up on umbengi (grass cloth) or sitsha as it is commonly called = 'Hlala' Imabele. turns it upside down ~~[illegible]~~ & leaves it, & not until Izinyanga is it lifted upwards. When Izinyoni have left, then ~~[illegible]~~ comes Indlovu. & does Isanga v. another sitsha, & finally when it is all swept clean, & pregnant Q or if there is no pregnant Isanga another N.B. Q is chosen to hlafa Imabele, & begins Izinyanga.

H. H. Washa Uma, wasa emanga, Washa sekwemana.

Thou who have told her, felt jealousy, & been mean towards him sung w Izinyanga wemabele, — Imbele a stalk of Imabele, ch. they throw outside in piles Last year it wasn't done

Song of Lekhwejwane, —

' each time and w/ cry of/ lelutro =d q 'Bonde.'

During/ burning of/ jealousy, sins etc. —
there is a hubbub of shouts, the women
taking up/ chorus cry after Letlhi/, shouting
echo pointing their brooms of twigs (from/
musdane or mongetana bushes) at/ fire.

The work begins at ± 10, w/ ceremony/
stalks & husks outside, for/ men's work ended w/
threshing.
When/ emptable of Lelletisela & Lellotsa is
threshed, / owner doesn't stat at all. It is
only done twice, once by/ emapaka who takes
/ay a pregnant or other G. 'Seengakanikwa'.

ukgashata - to lie w/ person w love.

Each woman starts / sorg on her own, +
dances in among / others.
Very cheerful scene, a few disconsolate ones who
say they have had no beers set around.
The Q who blabas is given a dish full of
delicacies for her child - ugapakala lortwana.

A

Pregnancy -

Tale of child inside being hungry, or having a particular liking for certain foods, instead of saying 'I want'.

Lolk. Takes enakianga wombila & stabs each heap.
To pumsa.
Kubata umoya
This is put to arouse / wind wh will hasten / winnowing

Some, indeed lidish by mistake, quickly hold & cover it up again.

Winnowing.

Emabele wentlitsa – 1 heap

Intetsa – 2nd heap

Imomo – 3rd heap

Lake killing a beast, there are names for 1 diff t parts, as here are the names for 1 diff heaps

Hlungula – to shake in 1 dish + sift off 1 finer husks, after 1 ukwela.

Some steal.

Bapure tumbele tuncuto – fowls, 3d lot 1 as get their payment.

Some tr. of 1 grain has been made into a small dish of baking.

The covering in 1 dish is that 'utoncupa'. After they have just started baking, 1 emaq. 'babenwa da bumbele'

(take snuff here) sprinkle a little on 1 emabele, – then throw it, setting down in ~~to~~ always done.

Home

Child Birth

She came out of hut in 1st month. Head her was burned, & her hus when M gave child an enema, each, & every1 else brought gifts of goods money w.ch M. bought another beast for child. She didn't want to take 1 things herself: she didn't want to 'pick' head (pela) in the pela jalomtwana.

The money was taken on that day by M. or C. & hid away

Big Name —

Children have many names of

Tepa. by 1 initiation. Tembi by one Princess,

nLozinga, Landlile
Lontombi

Lagwadaba, ~~Sangelo~~ by F (sangelo - big name) wattlatshwako -

∴ her F's big name is Mlatshwako. Bill has Legend & nanatela has 1 other.

Mpuwani - 'sangelo' ~~[illegible]~~ of 1 child of Lobengula given by 1 Induna.

LaHasela.

Garden Hag

Sicwa - tsatsa grass, ~~to fetch water~~ + reed + southern + more w reed. in a hedgepole, + add water

Fata ekusemi, if / medicines haven't got grown a even if they are already a little high.

When all is ready in your hedgepole, take some earth from your garden + put in as well, 'so that your emabele doesn't die, apapula. be tall.' The water must be taken from a still pool, + not from a running stream 'so that yr emabele will stand in one place.'

Basela - isinkwa, ~ small, placed on a large pile of grass + burnt v early in 1a m, letting / wind blow / smoke across / garden, Done / when / medicine

of tindlulu
of corn of already above ground.

Kusungula is the term used for when the maize just begins to show of green leaves above the soil.

If in turning the ground from another garden into your garden it is to destroy the other crops.

Tindlulu: If you are menstruating, or have had a man last night you must not go to the tindlulu unless you first take a handful of earth, spit on it & sprinkle it in the garden. This makes it safe for you to go.

If you have eaten meat, you must not go into the tindlulu garden same first throwing in a bone. All these things are so that the tindlulu don't 'bola'.

If we know the some not garden of some else, it shows that you 'mengenya' - despise him, we have human in his ways & nothing will grow in his tendeleba garden.

She 'doesn't trust the tinganga because they make us agree kabuka when it is something you don't like, & 'kasiane' when it is something that we refuse in your heart to believe'. Therefore the poet feels angry, & does nothing.

Hagayasane.

In every ingunge of the 'Kuj' is a lisebwa on put on top of the grain to ward of wrongdoers.

The worms of the kuj could come on so they carry it to gakwaya, & from time the maiche take their tops. Some come along & say that the tinganga of the 'Kuj' is never fooled. This lisebwa is not used by

commonest

Umawabo

Girls from Velezigweni, under their Princess Hlonds? arrived at 7 p.m. Already dark. Pathia baggage drums then came dancing in, wearing umawabo, women emafathane + most carrying small shields + a knife. After they have blessing, the Inkosatana in full dress – ane, enefeti., spears, ~~dances~~ runs from 1 end to 1 other of line giving them 1 words for 1 ist song. Gradually a crowd of watchers gathers.

Oh Nkulsa umuti
Nagerlomi

Plastic - Fire

Instrumentware which grows at veldt - is eaten by cattle, is found to grow very high in places & can be tied together & then when dry it is & can be kept alight for a v long time serves for candles.

Mafuane - shows there will be many meches

Indjy

Intsyabatwa

Intsya -

Nomkebulwane.

1 " customs are followed in 1 Hlati k. district there is a strong Zulu influence. There too 1 Zulu circumcision 1 umtshazi 1 boys when they have, but 1 cust of Zulu throw cattle is not known here.

Bee

8 lbs of mahala : 1/- x4 - 4/-

8 lbs of mahala 1/- x3 - 3/-

Took 32 lbs of mahala

12 pints water for mahala

15 " " " meles

Skim off 1 top of lemahala the is no use & throw it

H

Lozandala Matebul

85

X Ukuta " ungabane nage. Ansokuta Lontombo (by name)

Asko ujikilo? / Hlatshwako.

R Lugaiongo emangangagane atsi atsi eko eh

Lontombo wokuatshwako

but this when they give / mahoti meat - when / udlitandela is killed, a sitsha-mtomo, nendloko, umnaanto

are sent from / grown group to / older people of / kraals who have accepted her. the girls who went w her get / st half of / umganga - chest.

the kraal girls left.

mkulu walking (gypsy) gets umganga

+ H. in law

Then when they have finished eat they bonga wt s bonga of / man's place then have of ay kusto. place come day, in comes an ox

Q, not my wife H. is here, but my brother 'mr. in law'.
~~[illegible] says 'Hale thone mallati' + I go + sit~~
~~[illegible]~~, I mallati is my wife (pushed back by
her girls so that she is behind them against I
poles) + then comes the old Q + girls 'tyamdegela' –
make way for her, + she kneels in front of
Hinde + asks her name x of page type

Then she goes out to the people who sent her.
+ she says 'now I have returned from page' + she
says her name is etc
Then they get up, w my wife H. in law in front
+ come to outside (but where I must be is –
They bonga R (last page)

The 2nd day when I amen. is killed, I visit off a bit

I arrived yesterday evening, tomorrow I go emfuleni
+ I sakhekile etc is killed + I come back then
another amen is killed for me - indlatandla.
Divided as on previous page, but one small roasted
piece is given to I bride kumguinolo -
Mgo 'inguinolo mage' says a chief of place she gives
me a roasted strip of meat + I take a few
bits + spit it to.
Till I have finished mekeza, this heat must not
be swept then I have finished mekeza,
that is smeared.
Ingeinolo, umvulo

I bit of meat in I front of I cow Rot wobbles in

indian game

1 unwinds, ~~the~~ is 1 part that is roasted.
When 1 ♀ has spitted, she takes 1 meat a kubla-
puts it on her toe. Then gives 1 meat to her
sit, and game.

Milling

1	cow	1 pt
1	"	1½ "
1	"	1⅛
1		½
1	"	½
1	"	½
1	"	½

Hlanganisa. Bunene – the killing of I Inyoge.

Decided to find F of Q not here, & no grown up male to greet I Inyoni. The girl had left instructions for them to pass t/wale but this was not done. He did not know exactly what day they would come, & had gone to Bushveld to get enable.
Girl v. upset about it for she said she didn't know what to do. Said he'd for been, which she knew.
I H of I girl does not bugalela them at all on I 1st evening. Sends I child w a licensed ch. they sedlala, & this goes back w I umpeni.

then is I a.m. they go out quet turn of they
& satisfied w/ number of cattle, & herwise
they have been driven away I night before

I girl will not return w/ I. who have brought I cattle
but stay a few days at her parents home, then
follows after

/

ngobela –

Samuel Relton.

On 1 day of arrival we instrt sleep & groom, on 1 morrow, balance lightness, upon do. On 1 day we r searched w drink, 1 next day when w washed, w do. On last final day kalengele – angeneh kwis. emfesiseni

Umfisengenge – 1st time her H visits chalaka of girl Ingenge burst anyone.

Dear Mady

He wants w. gln & tells you dont tell w w shld gave him. W say to yr parents, then 1 day w gave him & he sleeps w yr hut, yr people will ask who he is, for he w dep. w hut. And w tell them he's yr love, & they ask, when did w gave & then lets he may merely speak to yr parents

Xn =

All 1 trigger are killed at 1 groom place =
1 gal stay there right place.

25/7/86

Arrival of Bayeni.

The boys found a goat at a neighbg kraal last nt (Kwanana) [illegible] Land.

Came long after dark, & shouted Sigalobolo gogo, smarato ti & – (but here were g) gedla ingule residendu
Then after some while, after I had put down their untwalo, I girls gave boys from her grp to drive them away w stones. Upon this angry & almost a free fight. Then demanded someone ~~a girl~~ to carry their untwalo, again discussion amongst girls grp as to whether they would or not, & eventually cut I of I grp boys from I house to fetch them into I hut allotted them. They came in & sat down and then Nyoni went to Mlangeni
Umyeni satwakubi, I olim & other I groom & his bro grp Bros. The boys did find a hut I hut so

went next door & ~~got~~ stole a bag of monkey nuts wh they started munching & some made for roasting. When I bride came on, she was horrified at them taking the bag & tied it up & insisted on returning it. The men were agitating for beer & an inebriation. Then apples went a-foraging. Bid on 1 occasion fell of beer twice, & then got an intoxication which they discovered to be too fine so they let it go, & went for 1 goat. They were in frenzy, & there was a boyish irresponsibility among 1 apple ones while 1 alone roared w laughter in that as they returned w 1 lost. The last thing stole a big goat from a poor old 'betand' who had a farm 1 hill, & the bride prevailed on them not to kill it, promising them another in 1a m, & in 1a m she gave them a much smaller goat, which Bid had got from heavy bren, & wh she had sized in a nasty well

26/7/26

Next morning

H. of bride's upset, but says she can do o.

She has no power says her husband & ~~[illegible]~~ appeals

to her child that he wear 'ngalomni'

Everyone feels that it is a great disgrace.

1 H. in L hospital as an incence of a single grass.

The grooms party and not give any of 1 [illegible]

to 1 girls party.

The H will go & quit kraal & explain fathers.

They have been given their [illegible]

1 boys mock 1 absent F among 'kengelos' Wabelele.

[Sent for 1 malume of 1 girl, one Bentle & he & 1 bro of B
& sis & went to Hlabelela agn.

Mmis

Kufa kiedudam.

Lukes it being only men & women start fighting

Food good & sleeping. good, but dangerous underfed. Heaters!

clean water, & facilities for obtaining water.

Cruty. of bayeni.

'H's of 1 bride come into 1 hut of 1 bayeni to greet them.
Bring a large pot ± 4/- of beer & three pots before
1 os who sit on Rt hand side. 2 os & 1 ch Qs on Lt. hand.
as one comes in.

Oldest
Then 'H.' says Sugamibona. bayeni.
Bayeni responds in chorus. Eh.
Then 1 on H, & then – order 1 other Q. of 1 oll.
'Kiguenji likeshi' asks 1 H's, for at a time
~~then~~ they bring and mdleka for 1 Qs – not done.

2 ishele
I jojotelwa after they have taken 1 Abcado – taken 1
gall & drop a little on her feet & then her hand &
do same to 1
drop a little on her mouth; then they 1 ~~go~~
sitsangam, &
taking ongo on her hand, if she has no small ss., if
she has a B. put on him

Tindlako and:

[The girl in the hut puts on fresh clothes & takes tambotie in her hands, & she strikes & the girls sing. Then give cows of oxen to the bride's father & not be killed

Bride is called to drink - drinks & then goes.

Pro Rights for killing the bridegroom advanced by the groom

If any trouble, however small, comes to the girl it must be transmitted the dog was killed

Any the Zulu: umvumba sisa is not called in Isibaya, ... if it gaps line & you smear it bolongwe endlini - the girl will go away back home

Vs 'Indodza insika endlini' - argt vs the bully of the dog is afraid.

Ubani longena umati wendodza

also has of wife went to the Prince Mavelitwa

also said he didn't know. best of they return.
Who is to know of the bus. was away on
purpose.

I F shld. be kind to carley & school every
chd see all was well & I to house wld pass
from 1 to another. Then when it was loaded
he wld say that they must go on a beautiful
road (middle distance)

Pro. If she was a Q, Natasha or Con. 'sabrina'
she would have done it same all this fall &
old Thom have reported I matter to her bus.

Con. He left no word 'Lugano' behind, tho' he
knew they were coming Perhaps he had a reason.

Pro. Yes Hastings bus. feels that there is something I motive.

Con. Suggests that all I cabs he left & I F bus I
trouble to go & get it all I Susa trouble
pass!

'Kude emandla mfati ngapandle kwendodza.'

Lilongwe -

Gala

Eventually they sent for the M.B. - on Bank & he & the son of the M. went off again to Hawkebalem. The bagmen got scarey & didn't return, but were prepared to slide the luggage only, leaving the owners of it holding the bag & the girl. The men ate the sheep & a big dish of standen. Hod comes back from the Prince, the secretary, the bagmen & drivers, let him kill the luggage.

The H. of the induction across for Lakeba, the 'nemesis' of the father of the girl, & she had gone & the trade when she had - &. The fact that the trade had gone to be groom accepted by the & to Mlakeba & Emajaka as well as by

tintombatana shewed that she had come w
her fathers consent. If she had 'tendela'
she wld only have come w tintombatana.
Try to get together 1 full umtomba of 1 gnl.

M

Makweyana Intosi, at Egolweni

Farming & Squatting.

Mabala's farm

Hanele, 1 butcheram who hotsons his chickens – 1 wants fined 10/- for growing potatoes & mealies.

He lives w his wife & 4, dead Bis wife & 4 children (2 sons, 2 bros).

He works for Miller 6 mths in 1 yr, acting 1 wood in his plantation at Mabane. Receives £1-6 per month, during his time & must feed himself. There was a sirdune appointed by Mabala & he has 1 job to look after 1 thing & see if anything is x but he fears for himself for he has no real power, & can be xosted by 1 Ruma & then he will just have hurt himself. Harvested not even 1 bag of mealies, planted about ½ bag full of seed. Planted on mabala's hot ground.

Fodlala

Then his hat & all his respectable kent—
& all he did kant was that I land of
I Eun. w I guess th. they value so highly
had not been touched. 'Only thing I can do
now is to get & get drunk.
[Probably a certain amt. of exaggeration.]

Killing of Tugege

Bröt ansträn pat (£4/-) for 1 bagens - came from malume.

Yet more tall.

Yendana ngokwenda kwenu, sed Mavelabalume

And on 1 end hog did not kill it.

Already 3.30.

Mav. walahlisela - yenda ngokubona - we have 1 choice, but beware.

Hlyala

Hospitality - Posiki y umnumzana

If a person comes who is a stranger & wants to spend a night, he doesn't come in but sits outside. The women greet him but say Umnumzana is not at home & they give him food esangweni, or they may bring him into l isbonga of kraal & he is bambelela but he takes care to sit for form l sake. When l umnumzana comes home he 'gqipela' gives l stranger a careful scrutiny to see that he is not too close & too familiar to l women folk. If night falls & l umnumzana is not yet home, he will be taken elawini, or outside for if l o returns & he finds l stranger in l heart of his home & he stabs him or beats him w l stick even sans ist asking why, there can be no case.

Cattle

Inkomo ezi - ishlaba yemnyuku.

Sed ar talking of ~~tatb~~ / gwg of / amm.

to repay / lugege.

Dress

emaqy ebudyo

27/7/36

Sheets + Blankets

Lubtala - pants

eat w a stick, fw eat w yr hand w worst

Ukeza - fire

Lubangalala - to warm a • of fire's upstand like minnesotanga

emacafe - beans

Umcwasho & Isibuti

The preparts for umcwasho reaching a head, been getting ready for tomorrow. Each grp of girl on it throws songs + dances, then gets off into circle.

The children also helping to potela.

The M's also practice the sidumduzela of the child.

[(Get sidumduzela of Ing. from Mrs M.)

All the grps will come in in the own song.

At the sibuti of Ingwenyama the entry was similar each kithendza came in with own song fit for the first place for singing.

The children don't know the words of the sidumduzela.

Tuluka - gamte

Clothing for Umwaasha

Lubhluketo - small bundle

Umwaasha - beads 9d
wool 1/-
Tindlamu - beads 6/6
emagqala - 6/6
13/-

Umgaco - emabanda - 2/-
Undjidjoma - 2-5 9/6

Tigolo (things at side of bantwe huts) of Ingwe

Umtubi - small beads for 1 foot 2/- 1/9
Lushota 1/6 3/-
neg for Lot

A1

Esmgrani, Eschenbeni & Egetani.

Status

Internally strong reaction of the Uganda people against the Uganda - Uganda imperialists - it shows no respect.

28/7/86

Umuwado

At 3.40 orders, & people gathered. Blowing of whistles & dancing in groups to keep themselves warm.
Then Kiyozi came organised them, calling 1st Igabi (of whom Bonzaga is (unintelligible)), then Bombade - Bakiwanka nothing present. Then all this
Big tom-tom had gone 1st going down towards
over Mdumba all had gone in.
Song as each group entering of Kiwanka umuwado
in doorway of indlunkulu ka Begali
Then big meat & milk sent to wash
[Remember each girl of Umuwado has a

new play name given by her companions
Sisila - / last person to get out / walk
is called sisila - / past off :
& they tease her saying she will be refused
by her lover.
In / meantime / Ms stand bien dancing - singing A &
practising B + C.

A

Lam – Order of Gifs.

Zgita,
Gombodu
Matsapa
Gungwini
Ehlambeni
Lotanda
Edlangeni — Empocosini
Egubeni
Mtsimba
Emkanini
Elangeni
Velezizweni
Mbilugi – (Jako)
Empangweni (Mbo)
KaNdinda

22 | 15 pr

3
4

Ndondze – Wanu

Lugangini (Ngwenya) Leka

Kalakukle (Ndondze Bylaustu)

Lebombe longola

Emafutsane Elundzini

Makandlate songo

A

Dzi ialy

~~Ne Jyo~~

Umane utombele utonjiswe

Umane tombele

Utonjiswe Lebambloje

Lebambloje, kwizegwe

Kwizegwe

watombanje watonjiswe

nesosibumbi senkosi dzi a. oh & oh bazegwe.

Sole Intombe kukule Inkosi

Ola a – Lady [illegible] dancing them. Males are wearing mafohl. + carrying knobs or whips in their ~~Hand~~ hands, mafohl are on feet, + umgcenge on head + 1 s.dzupa ancangle p' 1 bag.

Many grps have been accepd. by ngjaha.

Isoko. kengo v I la Qs v slody = sugg. +1 2 entiency

B. Isibaya,

2 ~~Libandi~~ sang of makosikati

Vula 27 so. lapie esangweni 2

Kuwala ubani -

Sob Mfundiwane uvale ngomqa

Libandla sang.

Ungaentuta

Tuneungwane gwane umtetho

ifona ifuna esiyafuna

umtokolo

Sisila – [illegible] – [illegible]

M's dance [illegible] & come on thro' 1 E gate

Le Dandyan 'Vale, [illegible]' [illegible] shoulder, [illegible] & her [illegible].
2 Qs on [illegible] leading the procession – they are
not quite sure what to do & step aside for Le Dandyan
to take lead

Lattabetel 1st of 1 melos, afterwards Le Dandyan takes
1 lead. M's & Ing. & separately, dressed in same way
V slow entry into 1 sabaya.
1st song in sabaya is 1 adundupla.
2 verses.

2nd Indzata [illegible] pena
Bundy — Behind
2nd [illegible] — [illegible]

Let I live, stay alls tog. all I nokosatanay
I gapsot I ondune. Ste o Hlubili saplam Thin I
days programme.
Hleze Hlo ondumay Lot
Lonzale Sukat. Zgsta

Hlubi then addresses I whole grp + 'homiles' ~~appoints~~ Bhunsulu
Bekenna yena, here is gp F –
nights yenu – we must listen & help him growing up.
Ntsa
(Ngemadla)
The Kgl has sent me to tell you to bear yourselves well...
Sopetwa tlwane. – Kwapi –
ning akuliaiwa, ningaliaiwana. It will be w. I Kwa Ch. & hand
all come out to support I unknown
Treat each other well
All of w will dress here;
Lusiba
Cattle sent to I ready I King – 5

1

naka – I have a case, yangihlupa kakhulu.

119

Mfuto Sila.

Opunengi Ngitsale umtwana
umbalo (a cause for hate. a debt.)

B Sibimbi sakho! indlu yezikhali

Nasi indzaba (2) →

Nawe (laBeemen) Beki

indzaba yikunakile ?.

idla wena laBeemen.

ungabeng utayetula kanhani, utayetula kudlulukulu

indzaba dla wena lab.

nawe Beki dla wena sobahle.

nawe Intu ungaka kcinakile

u

Bakunelia

1 old man put on 1 unscrewed

∴ of meat - 5 cattle killed, & Betrothed presented
on 1 ∴

Prunes at 1 seven long only feather-tin at 1 end of,
then 1 end - gradually bend it round.

Princes

- 1 Lobamba - Bekuzulu
Hlezi Hotse (Induna)
2 Ndunda - (Chief Jagilo) Nani Dlamini
3 Velezizwe (Dalati) Nomcondwo
4 Lobamba Lomdzala (Lobostwa Fakudze) Lamahamula
5 Ugondwako (Nacamane Hasecko) Lobayeni Hasecko
6 Elukelangilile (Japan) Usinabelene
7 Zalangeni (Dinabanta Zama) Madandane
8 Encozeni (Sankunzi Hlatshwalo) Lomutsi Hlatshwalo
9 Egulwini (Mavelubalene) Tesulelo
10 Embelebeleni (Malositosi) Tusane.
- ~~Izita Ramdzapi~~ -

11 Ndondze (Ndumyane) Tam
12 Bek Imbosi (Mshete) Lomhlangana
13 LaHGate (Hvenne) (Jugwaxi) (Amelia) Hlope.
- ~~Embekelweni~~

Izita Bondzapi - leg
Longwele Sukati
Embekeweni - leg
Bombode
Esangweni - leg
Engakeni -
Egandweni
Ehlambeni. leg
Matsapa.
Engwazini
Emaruswen
Ezwendle

'Bagate' only once, after 1st lot of meat. After that each grp chks just takes meat - don't know all tune to be told each time ~~that~~ 1 Bagate is sung only ice, ~~2 or 3 times~~. Lowwala, big indiuna, shouts 1 ~~Edangeni~~ up horns of 1 diffr squads.
~~L Bagate~~

Behind each grp comes 1 warrior w. shields upraised.
Entry of H's from Edangeni & Bgate at diffr times &
Each grp sings its own song.
Diffr grps have diffr uniforms
The Indlovu & co dances out first to sing & the holds a stick (not broom) wearing his sandals but no ~~[illegible]~~ uniform.

Kung comes onto / Indlamlelwe farewell / Kafirs begin to dance higher up.

/ Isong ; Ing. grp. —

Ingwe.

K jenitan in small gate.

X Isong of Ingulengane

Ingwe. Semabela

Nyaya oo

Ingwe. Ingwe idla madoda. o Ingwe yahlasela.

Royal Zulu queen everywhere here — I shall shoot.

Girls time 2.50 - all ready.

Sobuza forms his grp.

Mrs H. not present yet.

Umscwasho was Indulu, not Ingane.

All / girls admired umscwasho, not at interval

then the dance takes place abalimi for / girls must not dance all / time in / sibaya, they begin outside.

Lines bantwakenlosi – distinguished by ligwalagwala, also by diff colours of lungaco –

Black & white – Lot.

cards.

matches.

Princes & princesses come out to dlalwa.

No ungqa.

~~Blue~~ Red beads Zgeta large ~~small~~ dlalwana, Lot in yellow.

Old man, as too ancient to dance, sees the card Lot.

'umfana' dances out & sit in front, shields down.

X Ingqoqo

idlala madoda ~~dance~~

X Long ears dog, drop large ears

Schools of Dancing in Nationalen

Spent 2 wks hung to home
Whenever he returned in / evening he fed thru his songs
his song Left early in la m
Slept in the Hotel
Very good
No new name, no presents
Only asked all / time thru addressed

[There are 2 schools]

Hantani pala, oryan fala endlini

Bak ~ 2nd vn

Stage + 1 induna gymnastic contd movements of girls (roughly 300) on the, coming in 7 some steps, while women dlelisa them

Huge crowd of spectators

Girls form on left wing run at 1E. girls of 1 stage & 1 warriors line up behind them as they had

Bak v. on 1 cattle & 1 hut.

V slow procedure

1 Qwabe dlelisa them at times on a unity & 1 c l tak ~ voice of her

As they come in stage dances.

The girls dance off, behind their court warriors form

Zulu field by time of Zulu - 1st 1 Emanga, then Kalandolga

in 1 centre of 1 kraal, 1 umabishet, still dancing

Girls go out of E. gate - have made - complete circle.
Borgong
Motion well dancing
| His | best to begin dancing | c.k.
| gonts et ± 8 | taken into Rattanko's hut to fakaana.

Adventure of Inguengana.
Sat on a stone in | middle of | river while | night
old men assegais at him & sang.
For | 2 months that | Kg. herded cattle he was naked,
& came home late in | evening for not every | old
der boys the age matis encircled & had him or
he entered | c.k.
Boys did eat anything
Whenever he came home he did find his Mi smugg 'Inguve
smg.

emakamo – to drink hungrily

131

Akwabi of Tarkiwa — H. of Selim

Tundwaya akwabi:

1 ekomboya – unmarried and 1 old homboya 1 girls were short skirts akwabi when they danced akwabi pl.

Only 1 day when cattle killed.

Indlos.

Girls were embellished, + akwabi pl.

1 girls H's were painted on akwabi side only.

Qubula -

130

Beer

Lattakel 1 bag imabele

1/6 mealies

La Hotsa. 1 bag mabele

1/6 mealies

La Mkambele 1 bag mabele.

Nabo Skoa " "

Nabo Intombana 1 bag mabele.

~~Nabo~~ La Jwane " "

Indlovu

Dr 1, 3

Economics 6

Music 8 – 13

Cattle 13, 32, 57, 87, 107 Hut 48

Food 24, 44, 108

Tools 25

Pottery 25, 57

Pregnancy 28, 74 labour 20, 33

Children 29, 31, 34, 37, 38, 40, 43 Grave 31, 33, 41, 43, 59, 68 (Dr Mabelo) TH TMBELE

Lightning

Lting 29

Dr Le Hlompha 36 Daughters in law Hlonipha (respect)

Unfaithfulness 39

Dreams + Seer detection 42

Hlong 43, 69

= 43, 85 – 88, 90 – 92, 94 – 97, 98 – 102, 105

Clans 44 Masika 49 MASEKO

Kinship 45

Ear piercing 45, 51 Ear piercing
Puberty 48, 53 Girls 52, 54
Beer 54, 60, 84
Bead letters 54-56 Bead letters
Indlu. 58
Rain 59 Rain
Dancing 60
Tentel Ongoma 60
Threshing 65 WINNOWING Winnowing 67 Harvesting 71-5
Oats 65 Old age 68
Lobola 70
Naming Child 76 NAMING CHILD
Garden Hoe 77-80 Garden Knowledge 82
Umcwasho 81, 109-111, 112-130
Knowledge 82 (fire)
Nomkubulwane 83 NOMKUBULWANE
Love 92, 108
Xa - 93

Mines 99
Farms 103-4
Posts of Monmouth 106
Postage, Stamps 112

2 Blank Pages

Index

Index

10 Blank Pages

Mutilation:
Part of Leaf Missing
Text Loss?

Gardner Tabes - menstruation, food
& for growth - sidewa.

Left.

Graphs of corpse - is I face washed & spread smilly plant

In ordinary cases does I walk - walk up & as soon as I do?

~~Grass~~ - backwards - so that footsteps face outwards.

Is food of I fields eaten put into I hands of I discoverers that it were done to him.

Is I mad - to strengthen even placed emeralds?

Wa

~~1st Keep hole dry & not slipped in among wet holes.~~

~~After gets drier & of I dead.~~ ~~Carry oxygen bottle.~~

~~Hole gets drier not.~~ Have apart from main body of army for a few days. Second attack is come I notify his men take, if necessary maybe a bog. Takes even after - cross, cliff

Uh, has not yet shown I turns.

22

P 28

~~[illegible]~~

~~[illegible]~~

~~Does P [illegible]?~~

~~[illegible] ? [illegible]~~

~~[illegible]~~

~~Does I get [illegible] Bros [illegible]?~~

Is there custom of [illegible] - to first [illegible] in I
[illegible] do natural [illegible]. What happens if [illegible] dies -
to this children by same m. - wch had [illegible]

= ~~Trouch~~ child walk - put on [illegible]?

Weaning of child - effly tied [illegible] [illegible] mea

Naming of child

Hut a tower? [illegible] baby on [illegible]?

= of tow - no - dances? When born of tow is not first
or other

Gamus - Samsonti - Ugomonga, 'trad-amaha, ngdiitha
P77

~~Burning of bones~~? Is it called ghambuga, kleiha
feast. Sexual abstinence? Abuia?
~~Has a ceremony - sacrificial taboo, at begin~~
~~Place of parts? Instrument used?~~
Insertis? ~~Order of planting? collective~~?
~~Induction~~? ~~Commit to flames~~?
~~How long, how many constructs~~? Chew sugarcane?
Ugu root?
~~Should dirty, bathe, blow, and fold~~ No
|| Hair fashions
Human fat - emaciation ophthalmia (Europ) rotkamhlo
or equivalent - not fat.
A 'clean' person. Do they dress in/boy and c.t? Where
other case
did cut w hair? Kufanga ngombe. Fatty limestone.

Does I boy then go to a spell hut - is it advised?

Must he set on Lumsamo

Food when he tombes - ithambombala

Sacrifice. Songs. Nadey New Moon

Adakadla

Girls Puberty.

Girl tudes. Okim tell tell. → 1st. send girls to cut reeds for screen. Behaviour behind screen - and. Tied to mother's feet?

Dance? Present to girls. Okim girls called?

Umgagco - festival dance?

Umtlomyane or intomo yodwa beast?

Ukwomula - beginning to eat of crops.

Lumnyani abafokazi

Sexual notions of children - ukwenza umncaqelo

& small girls call out entente

Afal accents of diplomatic - songs of cattle, seamster

Bad boys Alize as a sign to be watched to be careful,

Gunapalamdale 72, 111 (bis), 112
Galmudulu 74, 75, 76
✓ Ulu 77
✓ Ollog 78 - 7, 102, 105
Kuruwita
Ulana · 53 - 95
Ogga 85
Tox 96
Ul Ara 97-98-101, 115
✓ Xul 103

Ulana - ulungalawa - ulutthalikawa - fight with the
Umbondo - gift of food to Ch.
So long as you do not [illegible] strong at lunch party /
freedom to go / small vessel to allow [illegible] & prosperity
✓ Sequence of beads

Practical results to tons only interest. pregnancy. Results by Mr.
by untiyaya yalla
Kuruwita rentoma

W. STRAKER, LTD
PRINTERS, STATIONERS,
ACCOUNT BOOK MAKERS, &c.
LUDGATE HILL, E.C.
AND BRANCHES.
No. 8116 Price

Mr Mills 9.30

Index to I

Tunk Jan Dance at Edangri 3-9, 54 - 62, 68, 70
Petrol leg. 9-19
Lyle Lyle 20
"Black Holland"
Irula 24-26 46
Endlonkagi (Burn H. Ll Gu Elphast)
Indlow 28
Siddlo 29 Siddlo - old dressing / polishing
Winnowing
Hanuly 32-5-41, 65,
Diagram of K 41 Ritual c. lyn (Lobanta)
Engabutta (Rosinuto)
Irula 43, 44, 74, 75-76, 107-110
Morung 45
Slag Lobanta 46 ✓
Jme 51 ✓
Land 53, 113
Sickness & Pregnancy taboo 64
Ch.
= 7 Kg 66

Start
Notebook #15B
(Author's Numbering:XIV)
1936

W. STRAKER, LTD
PRINTERS, STATIONERS,
ACCOUNT BOOK MAKERS, &c.
LUDGATE HILL, E.C.
AND BRANCHES.
No. 8116 Price

Index to I

Tank. Tem. Dance at Edangwi 3-9, 56-62, 68, 70
Political Org. 9-19
Life Cycle 20
"Local Individual"
Initiation 24-28 46
Tradkorakagi (Queen M. Lt Qu. Elizabeth)
Initiation 28
Siddodo 29 Siddodo-dd dancing / potter's making
Wiangoning
Harvest 32-5-41, 65,
Diagram of L. K. 41 Ritual cycle (Lobanta)
Emgabutfo (Regiments)
Initiation 43, 66, 74, 75-76, 107-110
Mourning 55
Slaughtering 46 ✓
Ivory 51 ✓
Land 53, 113
Sickness + Pregnancy taboo 64
= 7 Kg 66

Kadmiye mudre

Kadmiye mudre

Bhaje mudre & tomaj mitam. [illegible] Pre. by Dr.

Ayamu ? [illegible]

[illegible] - [illegible] - [illegible] - [illegible]

Mantrado - [illegible]

[illegible] 10 and [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] & [illegible]

Ajapam ? [illegible]

Quang Nabraketi 72, 111 (bis), 112
Indlumbulu 74, 75, 76
✓ Sun 77
✓ Blag 78-9, 102, 105
Lullaby 78
Ben 79
✓ Hen 81, 82
Schools 83, 104
Indian Law 86
Sins 86
Legal Procedure 86-89
✓ Burn wives 90
Kings of Swaziland 91-92
Clans 93-95
Reign 95
Tax 96
Lk. party 97-98-101, 115
✓ Xnty 103

Tobias 115, 116 –

Cambridge Medieval History. Vol v – 5?

Cook A.W. B.S. 1931 Vol V No 2
p 198.

Minos.

Siddie & Jewel.

Siddie We are absolutely opposed to women coming into our compounds, the natives & often not dresses & etc

Start

Notebook #16a

(Author's Numbering: XV)

1936

INDEX

Bk. 15.
Legal Procedure 2.
Libuto 3.
Food 4-5, 29, 52, 60, 63 (beer) 72, 74, 97, 113.
Chieftainship 7 (theory)
Territorial Org. 8.
Kinship terms 10.
Gardening 19.
~~Indemnity 19~~. Inheritance 19.
Land 20.
Umcwasho 37, 44, 46, 61, 70, 75, 91, 96; Boys puberty 48; Girls 49, 57, 77.
Weapons 40 A, 107
= of Endisa 41; Lobola in money 53.
Children's games 43.
Likubalo 55.
Childgrowth 56; Birth of Sobs. child 90.
Betsele 56
Inheritance of lover 62
Religion 58, 117, 109 (conversion)
Building 59, 94
Childrens games 64-70, 71, 73, 93.
Love magic 76
Farm 78.
= of LaMatsebule 78.
Tabus of Indlunkulu and Sigodlo 80.
Cattle keeping 81, 108.
Incwala 83.
War 84.

INDEX

Bk. 15 - continued
Kings growth 84, 126.
Story 85, 115, 118.
Personality 72.
Garden magic and theft 95, 98, 128.
Agric. routine 98.
Pre-marital pregnancy 99
Hunting 100.
Umhlolo 101 (magic
Dreams 102.
Internal trade 105.
Disease 106
Incest 111 (kingship)
Pot making 116.
Dress 122-3
Possession 127.
Dance 129.
Food 1.
Threshing 59.
Moving buildings 59, 94.
Magical animals 124.

STEAKER, LTD
GENERAL STATIONERS,
PRINT BOOK MAKERS, &c.
BISHOPSGATE HILL, E.C.
No. 1818 Price

Ishlulu

Hilda Kuper.
Box 950,
Johannesburg.

Madladla
Clan

Ubhlidwini - Mbali

Chief Mwandane,
Ekukhandlweni; Ostrich - Mchana School.
Wa
Did Amaqa have a special war dance? -
Speak to Amaqa about war. -
Get.

Magistery
Get case history of Mdlomelosuye
1) What root did I do 1st great hyena?
Warning horn.
~~Umuntu~~? Umuntu - meat for all persons.
Encaqa
nhlakanhlaka

Durnah
Initiation - get full cases.

nyolikalika

8

Law.

If plaintiff sides loses, does court
necessarily get anything. No
Order of appeal No.

Mutilation:
Part of Leaf Missing
Text Loss?

(3

Libutwa

16 lib., 17 Battle.

Cut out Footing

umuntu ~~umfazi~~ Londzale P 22

War manoeuvres – get dexterity

Amount of work.

Regiments. 1) Chief of regiments & weapons.

2) Names of Regt. Funds.

Mutilation:
Part of Leaf Missing
Text Loss?

Food.

1) Types of Food.

2) Quantities.

// ~~Get as pe meals~~ ✓

No. of meals eaty from 1 pot. ✓

Relationship of meals.

~~Times of eaty.~~ ✓

~~Make some inside forms. What do Royal ch. Ethics get~~

~~on 1st day = sample~~ ✓

// With whom may I eat?

Disease: Helminthiasis. of various kinds. 1 person is often exposed ~~that~~ susceptible to parasitic worms is much enhanced by malnutrition.

Tuck.

✓ ~~Dried~~ meat.

~~Milk. – how many pints per day? number of people.~~

~~Measure the grounds.~~

Clay: as med. as food.
Clothing - grass for clothing.
Samples of ombondo & of kuakwanu kulakane.
Hours of work.

16

Ukungena = ek.

uva ngenisa

tsuntsa entuta – hawk

Chieftainship.

Wealth: 1) Cattle.

2) No. of wives esp. wives in residence.

3) Slaves.

4) Hunt.

(Can a Hunter look at eliphants. Tradition of Masaba

5) Guns - cu Firearms Ordna.

Judicial Powers.

Hary / Supreme Ct of Justice.

Allocation of Lands.

Was there ever a slave hunted down w 1 kg.?

|| Had Bunwa any children begotten = this name wife. Yes - 2 wives

18

Twelve Organizations. (

(Get age of sample villages.)

a) Size of community.

b) Composition leadership.

Hdos. appted.

a) by inheritance.

b) individual initiative of 1. who has collected a follg of relatives & receives 1 Chs. permission.

c) nomination of old Ch. who may question call to, if has own rels.

Functions of Hdo

1) Maintain law & order

2) decide small disputes.

3) act as intermediary b/t his people & Ch.

19

= is Patrilocal

1 Is = uxo matrilocal No

Descent. patrilocal.

(See how many people remember 1 genealogy of their M's fam.). – depends on rank of M's family.

Succession patrilineal –

Inheritance.

f

Authority

Rels in law – suspen connected w lobola

Kinship terms

a) Distinct of kinship terms for near rels.
eg my F, my F.
b) In 1 generation above eg. 1 use of a classifying term.
c) Classifying terms for ll consan. & BSs & Ss.
elder B.
d) Generation below 1 use of a classifying term.
e) In 1 generation above or below eg. 1 use of 1 classifying term.
Re-orientation of kinship terms on =.

Clans

Legends of origin

= Lobola

Service

Choice of Station.

Preferential 25.

?! To what ° is must allowed to 1 Kg

? Ogeba cleanse & purify with cattle after death.

12

Widowhood

Relics

1) Ancestral Relics.

1) Annual worship

2) At times of death of before special anniversaries.

|| Get samples of prayers.

2) Other supernatural Beings → Transcripts

3) Ancestral spirits of commoners.

Trace distribution of lobola to the dept people in ~~gal~~ girls family

Description of garden plagues, how to get rid of them.

Get samples of crops

Description of cattle diseases.

No. of converts in Ramsays & Dukes area.
Reasons given by them for being people.

Note

1) Description of ukusoma, or ukugana

What is custom of young. stocks in law of a ℓ to show testimony

Do there are indlunkulu

[illegible]

[illegible] the indelelo

Umngati gwa?

What is ntukulwani.

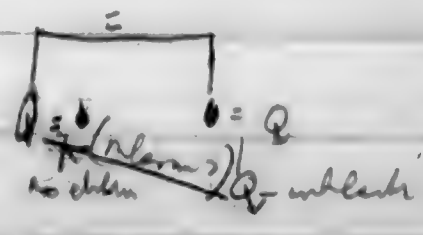
Moving a hut.

Yearly in Jan. or Feb. goes to his c. k. & informs his emadlot. First job is to dig up little lembaya. the carcass.

=

* That is emakhulu emakhulu. med no. adulty

Who provides / umhlanti -



What happens if (a) a boy dies during = negotiations.

b). girl " " = "

In / umkungwane is there an inputs of blood.

* Med for changing. sex. hyde

~~Who what do they to ~~ & umbilical cord.~~

* What happens if / other child - born a dog entre / roar?

Chilanga Farms.

Injaji:

Imcapaji

Get no. of Dns in an area, & find out
a) intr
b) Sex ratio

Have women ever complained to the missionary
that they have been beat

[illegible]

Points of entry into the Protectorate

1) Lochel

2) Stegi

3) Mamkeran

Soba

Is land situation now?

Does Kg allot land to g. without H. or is he quite independt?

How does a Kg or Chief get a garden? Sent heada?

What is average yield per acre?

~~[illegible] - [illegible]~~ - ~~[illegible] [illegible]~~ - ~~[illegible]~~

[illegible] - [illegible] [illegible]

Sofia - [illegible], [illegible]

Get [illegible] & condition of [illegible] & [illegible] land

Size of farm; payment etc.

Village Census, amt of grain reaped, no & size of gdns. Methods of filling up gaps — how many work. Try to get bur returns.

Which of these people listed had to buy foodduring the year?

[illegible] 200 = 1650

farm of 6 = 10 th paid [illegible] 3,650 per yr.

Get amt from Chs of landlords & cpare it w commoners.

ukwaba - gave of the meat,

Imtome - bags in wh. grain etc. is put when it is brōt to a Ch.

Chf Interitus

Get full description of kubeka inkosana. lyamiswa.

When the men have eaten or is it when the Qs too - ? ?

Heir is taken ysangweni, & in his hand is put 1 spear of his F. This it is almost like kukuteza. Then he is announced by 1 elders of his kraals.

If a commoner dies, there is no need for his sikulu to satisfy appetite of his heir. That is a matter of 1 kraals, & Heir automatically takes over 1 goods of his F.

Personal prop ÷ ded by kraals. regded

as of such N.B. to be quarrelled about.

Land

Get 1 lawn Proc. entitlg mason to 5 acres, for ~~a~~ of 1 gds. for grtg tres.

If 2 Bros. living

~~Dole~~ May ~~happen~~ that dung/ lifetime a F a son going to his H to old his own will;

Who gives 1 Ch. land for immediate clubs; does he pay his uncles w. his own lien or lien and part from just his gr. When 1 Ch. has not left first enjoyment; does he go to old law court

Are weights & measures:
in harvest before, how order cf. 1) measures
2) nodule, 3) tuberculous - ie

Did tikulu etula to 1 inch or 1 kg
indiscriminately or is there a ÷ of Chs.
or 1 city? if so on what principle.
Get names of Kgs gardens, & Os & Emakas
Try & get cases of commoners in distress who
have received seed from Chs or Kgs.
And towns of emakas that wholly themselves
always & never by tribal labour?
Can Hfengu & Hlubi remate?
Who gave Hfengu his insimi?
What is 1 fundamental difference betn umenos
ilima?
Do Hf & distribute of clans

Dog

Get no. of patients treated by a dr. over as long a period as poss. & his records.

No. of drs in Ireland - get no from Ithlg.

Impotence:

Get hisy of prevention.

What happens if a man does not want to become a drunkard - sensuali - how can he choose his way.

Struggle - what possibl in dreams w. his endeavour.

When medn. (psychi) is left w/ pathly there is no chance of a beast, can there be medicine or substitute?

Is a dr. ever called on ~~[illegible]~~ blood - dreams falsely

Are / drunkards gt possessed by / spirit of a

small child, an old Q – former power etc., / later malevolent

Is there a rule by wh. / dr. remove / power of bad drugs?

Are sexual char. of drugs essential as say / Thonga, where that was, not woman par excellence, treated as female drug.

Do the Tongaa taboos test's hesitation?

Ideas of contagion?

To say – / presence of dete is to increase danger to fold.

How a leper burned

How many wives

What is / lw. word for nature?

Ask / Indlovu: vastfontfolo – mad. or plan /

Was a ● do was diagnosed as a wizard killer

alelibela, lilizitwa. a silly person

(24

If patent did not die?

When an inheritance was called, did they come to call If local Ch or If deceased.

Land

Rest Stibe unalienable.

Get no. of tikulu fam (fort)

Get specimens of Luguungwa,

Inguungwane,

lulange, offame.

sifunsi.

Procedure by wh a commoner off his land - does he go to 1 Ch - does 1 Ch servant an inferior go himself or can 1. choose for himself where he wants 1 ld?

Is the 2nd o. usually a neighbour or may
he be v. far away?
If is R's o. – when Z marries, why shd he go to
Z – in whose kikanyas he belongs!?

Chitabe

Only installation in 1 Kg governor + 2 days
of course

+ How formally shd Kg get any
private cattle? To whom does 1
beast yokubelwa – go
To whom do stray cattle belong?
Get no. of cattle per annum
wh go to 1 kilgotla
What does Kg do w. dropt heads?
+ can Kg also have tiali
What is an emergency rule?

An elephant when it crosses a river becomes a small elephant — disappearance of freeness

Get difference in chemical values of mealler & K. corn
Do figs drink goat's milk?
eat rats - or field mice.
Do lunatics animals dead thro' disease 1st rendered harmless by boiling & drown feeding w such germicidal plants as Umuangwere (Xanthoxylon capense)
& Umvimba (Wikania scandens)
What is in Kulungu } fatty doughy
is: Tafatafa }
in Vumba - sausage fruit restaurant
in Vuni - sodden sheds & fat
Amenggangga - candles
riangonda - dolops (sour milk)

Food

How do they clean grain, etc.

n roast meal in whole

umbaganga - grd meal in little water,

dough mixed into small quantity of

water already boiling. Slowly cooked & stirred.

Heavy consistent mass, partly food & bop.

u Hlelenjwayo -

Imfe (sorghum saccharatum) n meal skin cooked,

+ grd meal. Sweet porridge.

im Bugwa - grd meal + finely grd pap.

~~Imfe grain is soaked in water.~~

Hellet (umpunzi) - grains in coarsely crushed seeds

break away husks, etc & then blown away. Grain

sprinkled in water + grounds in fine powder +

eaten uncooked (Iggize),

Isipuputo - boiled tindulu

Inquire - boiled pumpkin

Oct - Nov. Dec Jan Feb

Feb Mar Apr May. June

July Aug Sept (deaths) April to Aug - bees

Emasi in kaa

" How often does wife have beer:

Dish ½ lb

Not enough for 1 man – 2-1, Q will go hungry, not even 2·9 enough. –

25 lbs of Inkosi meal makes meal lasts only 1 week, 3/-

Inewmeu

Isatya emanzi ukubila it,
2½ lbs mealie into pot
6¼ dishes water.
Stir
Kufanele idjiya umpuphu – dlala pans.
Put pot on fire, & pour, make remain behind; & when boiling add the remaining umpuphu.
Hi people only can think it – lazy

They will still be hungry.

Ingredients of mebele

Take 1 lb mebele; grate smooth,

+ sprinkle it w water 1 meanwhile.

Take ½ tea small, + knock in 1 withame +

~~start~~ not water hard + throw into strained,

+ strain 1 withame remains inside, + boil straining all the white till 1 consisting of thin gruel.

This will last 1 child 2 days

Incwama

~~Healing~~ ~~5d~~

9 lbs maize (yellow) for 1/-

Some people say red maize no good - what I do know

+ Take same quantity of green maize - unripe, + same quantity of green mebele

Grind 1 day maize. Take water

& let a little water & add A mixture
soft, & grind it.
Sprinkle 1 mixture on table
Boil water, 5/- pot, add 1 mixture
then take mixture on table &
put in & stir. Leave it to boil,
& then let it let & get lots of water put
over & rub along, & take mixture
& pour in, & boil. Then it will
be undone, & then let it
Take 1 pot & rub 1 undone cool straight
way, & take mixture of water & put
in & stir. Close & let boil, then take
1 frame

& ice Argentine

A

£06 ; 290 morgen.

100,000 pop.

8 morgen per head.

16 . 8 acres,

Cult. 9.5] 16.4 [9 . 9 ½

$\frac{9}{2}\ \frac{7}{4} \times \frac{9}{5}$ 3.6 $\frac{84}{5}$

5) 18

3.6 acres per head under cultivation

200 per acre = 720 lbs per head — which makes only makes 72 lbs per day.

		spent		
A	—	4		4/- per
B	—	1/-	—	~~6~~
		14	—	3/-
C	—			

(A 4/- then 8/-)
4/- → C

(+4 B)

B A 4 — 8/—
B 1/—/ ++
C 5/ 80.

134

29/7/26

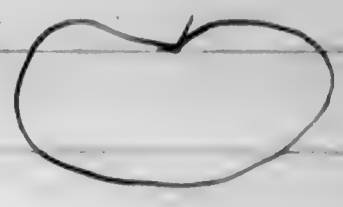
Peka – tying of 1 lubelengo (grass used for grass ankleti + haukleti.

35

Division of meat

lb

Port

Umgadju – yeast bean 

Grown.

When it germinates, make into podant

butter are roasted.

[37]

Loss of Head – 5 cattle, 1 for each of 1 metacafane
6 others to 1 girls (1 from a Pure Khond)
& 1 given to 1 police etc.
Killed & skinned that day.

Uma

Girls ordered to dress after | with bellados dance round.

New Groups of girls followed by the 'H's' on return of the place come - from | main grp. of girls of Rebanthe accompd by Gelmon. Mkwathi - then return

Grp of girls.
Lomeli lami hydhwe ingabatane
Sams dang at all mk. & go down 3 per spac
Girls of Lob today

ngihambile kwentala wami –
if u bear a child, say

Sthunti ary
Loo o oo
nangumhlatwa ngadumo
Emastóra pt up r dora
Wawu bny up Lear.

Status
Praise ~~nay~~ for bartwakw
Emagingeni, emaganda wenkosi
emagingani Sbwere

Hlathwayo sitting on a chair jumped down quickly for
Ritwayini r sid wena mhlali kunam, anfaneli
kuti ugahlale esitulweni ulwa ehlala pansi.

Ngaku/ wenkosi
ngapi
ngaku ngapi

Weapons A

Sigqile - last song

badla lisula - to 'wonisa' - point out ~~show~~ / wonnes.

~~thonta nontenda~~ →

~~u~~sangqukelo - kugqa kwomehlo - it goes w / body, something that is unpardonable - like murder only

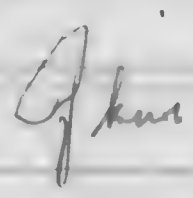
camra

ku
Phuqhomsa - it - death.

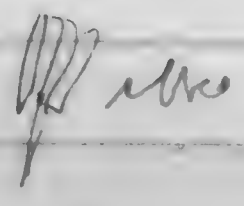
ingulugulo - lelder

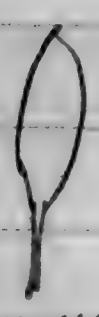
Weapons - Strikers.

Sishinga umkefu



linkedla





lwisa

umgoco

umgotho - for shield

Sigqe - spear

L40

Sing 30/7/36

Umcwado.

Sigqile for Lot

2nd Lo 8 Izwi lokutshela
~~kubato~~ linamandla
linamandla ladzabula ingoni

1st V. ... Ngafa ngezilanda
kubate
tuna besigqili
1 → lizwi

Sigqile always started with left foot, while dim start w rt

Andisa

Xaya Mr. had an ~~[illegible]~~ wife & of 1 Japanese Dlamm.
The girl Sikula died after X. had paid 40 lob &
10 tindulamangam. & 1 big Jap. collecting all his
people & told out another D of his, Tukula?
she old on maturity go to X. then Jap. died.
1 girl herself had been wolly-wolly for
wanted 1 contract to go Mio, except 14. of 1
girl who when 1 child matured said she wanted
her to gana gano & not to start endodzeni.
1 girl had a surgeon & X's people were furious
that he wld impregnate her, so he was
going to get her to town by force to
~~[illegible]~~ consolidate his hold ~~[illegible]~~ There was
a large gathering of people at wh 40 lob were
present & as I among the rest another
found, a ~~girl~~ old Quimen, to call her out, pr his

It was keeping a careful watch on him.

Chlas Game

Pinching each other's hands, squeals of pain.

Neinda nd neindani

Hlupaleta

gomasa

gomo · secluded

emaliwelo

Umsebenzi Sebinti:

Ukukomba proper of girls ended on 1 day of Tongatonga

Senzabapi.

Kulekela umtombatana. can have 1 cat. for another child later on.

Ukukombisa

All 1 girls come & gonca in 1 hut, kuhanta tabulati lebatzala.

Till they today are grown up, we will take husband

Senifika ebudfolini, 1 cattle wh. will be killed for us, must come back on ugs. lobola.

Abomly 1 old ps. all. 1 kings of Qhoya

Umgamvuleli

These da ps. collect 1 da ematombi from 1 stalini & plaukeni

apelela

45

Eldamond before she leaves home tells her elders,
& they further 'spread' the out sendhers w a beast & a
messenger to announce it quietly. Otherwise Utuo & he finds out
for himself
Sitsha semetele put in bridegroom by for loss of virginity.
Sinko isitelo tells her gap they father.
intomo ejwalasa - elucidup - a virgin.

Old days - before Hland. 5 + 2 cattle for lobola
Or they did take an intlanti.
Before they used medicines red & white or corn of diff colo
instead of beads.
1 day in wh she is smeared w red is 1 day of her
tila, after that in 1 afternoon washes & sleeps with her
husband. Then on,
Early in 1 fell. many guests fetch water & plaster it
empondweni endlunkulu, & is given a dish of
medicines & told & sela tyler H is. Kaw. This
endoleni quickly

46

Sit. of Dog.

?/ Dog / 1st site. It's all got on side of face at home, & on the at hands etc

He slept in a 'lukahane' wooded hut of Rottlahatiwa.

Held up a stone & he was washed underneath it.

Also sat on a stone & was washed.

At Igue probably he would have been killed in olden days, but as it was the priest was surprised slightly and top of his head struck his right stood and of platform among as at home say.

? Dog

His hair was put under a stone in / use, every little bit of it.

The law was that dog has relationship he was a duffy friend & elderly man who went to him beat him & kept him in check. Animals sent as food from Chs & Prince, & there were

?11 killed & eaten by 1 boys but 1 + by him.
let sight 2 oxen slept out fold where he
used to herd, to see that he was not disturbed
by undesirables when he arrived in 1 morning.
2/ 1 cattle were eaten and sold, + cooked there, + eaten
not carried home, & 1 pots wherein is not taken from any well.
2/3 Sending place - Sidatshwana hill, near 1 old
Endebelweni site.
& they removed in 1 place of 1 mouth of cave - Loshana
Slope. There was a small hut (umshoshe) for 1
boys, a temporary kraal.

Gad Hs. smeared w 'umulwane' - ant hill for cooking pots w. became
there is grass in it. burning keeps 1 heat in 1
tank. Put on in 1 same way as H's.
Collective ow. - the Zulus bored the 1 shoulders of his H.
were regarded as tombs. + some w long hair. - no
separate cer.

masebe = wheat.

emakekwa - scales.

Mkosana

Sick - kept from boys themselves, & corpse stolen out on 1st. & buried by 1 elder. His cooking & food to a distance & fetched by 1 boys, & not known when his child had died till 1 day of return when 1 elder told every 1

long cape ; circumcised : they were dd. w 1 medicine ; manhood, know the event one. & easy to tell even w. unbelieve.

sitshe to 1 dry way ; 1M. & crush it here, a Bunial sign ; ten loss. The parents w a time go to burial place under 1 guidance ; an elder, & put on stones on 1 grave & wept.

Weaknesses of girls

Girls stayed under in hut, but at it crowded w/ children.

V. much food ' girls. tsipuna tshulupila',

Old Q too come out fat & it was evident that they had 'fowlred' girls. When cattle reqd for food, old Q collected 1 bones stolen & hospitism to 1 iqoma & gnawing him sang:

Sipuna nyama

Kuba a e

Long of old Q, sta but 1 bones appeared & shouted

1 girls is being secluded.

girls near time for lobola, & NA It's done.

The time & 1 rid earth & meets for 1 girls as well as initiation:

Red clay: used if a person has stomach trouble & grinds red soil & mixes it w/ water & drinks it

Intsila - for ltng. mix red earth w other meds.

new born baby is smeared all over 1 body w/ it

skin washed off - it seems to of impurity.

At the entrance of Thonga M. Burma was dancing & he knew (Tongalt)
Wapasa ekhale on front of the intersection & show to st
ers the insect

Kyetayaba

dawza ketinhma

from the two they a secluded kaya till self control
or sex

When they come from the river, & on the way meeting
gaga entertains) the party had been baked
. Intagane
Intwa istu)

side of the is put for the 'secluding' girl & the is Intwa
like Kyagane. Many huts :: many the girls.
The Princess gave for each an indune's child of about her own age.

51

Food

Bun to stop it from overflowing at 1 brim often has a row of grass inside 1 brim - unusual.
If there is 2 crossticks - it is a sign of respect, in 1 same way as lutsi (piece of grass) is put on 1 top of 1 food. This is done when brings food to a Ch. or shrine, or this mountain lomthuk, or if a 'big person' gives to a smallperson - of fr ex a Princess sends food to her lover, a commoner or vice versa.

Lobolo

Benjamin Nxumalo asked for £132 lob for his D before she got ed. He had started to collect, but Benj. Sadat wanted her to = him & refused his blessg & made everything as difficult as poss.

Then Alpheus came & wanted her to ten. Fixed for £75. Alph was a Boy-boy & it wasn't worth his while to go & collect. He collected £43 himself & borrowed rest.

Prest P. insisted that 1 last penny was paid before = took place.

154

Uncrossed

[illegible], gets go down for 1 [illegible] gets 5 down

31/7/36 55

Hag

Hendrie

Emakulala

Hag from specialis grain :: it has 1 strength to split thro' a big pit ice they have been put into water, & sun. it can healthis a body.

Put in a snake as well.

habula agemeno - drink up as of ! fever red.

56

Herbs for Childn.

| seeds of | castor oil (inhlafuta) are boiled & rubbed on the a babies fontanelle(s) to help it, for if | fontanelle is not in order it will bring out a rash in | throat. | intwala causes | sikhala, (hole) & for that season it will be sought for not for if not found and if | inflafuta will be used | intwala will seek refuge

Incina - plant

Used for betselang.

Also an excellent herb for children newly born till they are about 2 months - take | shell crushe of | root & mix it of - water & medicine drink it When everything come out'

Umvongoki a mixture for bebiela.

2nd Sit. of Inquiry

He fakeers 1st 5 days after his return & was then he is blameless in the battlefield.
During these days there is dancing in which he takes ~~place~~ part & he is total teetotaller.

At both ceremonies Dog is washed under a stone. A stone is afterwards dropped into the hole, this is symbolic - to close his childhood, & later his immaturity. This putting of 1 stone is one in certain medical cases, eg of hibaba. When 1 girl is made to vomit & vomit is then covered up.

Matra o mātrā - mātrā for more

158

Anus.

Handa - Indra

Mātrati - of most class.

mātrāma - of a few class.

Hendrie

Bulaing

Sometimes at ~~at~~ ~~tat~~ 1 word will be good to finish.
The 'kuhleba ngutitki' or ~~tat~~ 1 gram word be 'light (hole')
or good to 'smoke' go away, or finish quickly

Tutia

Day walls of 1 Kg ~~can~~ must rel, be moved when 1 moon are just
about 1 gd. For the walls it doesn't matter — but can Kg
shouldn't tutia at 1 dead of moon, but when 1 moon is
new or full, otherwise.

Kesemoyamem — 1 thing, word be right.

Food

Sephuphe - boiled tindlabow

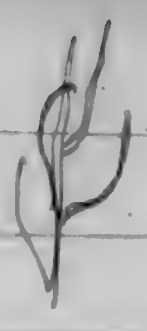
Tinkobe if boiled meales r added.

Umvubo - take emanambele & squeezeout (pure thin
boiga w. tinkobe tenwabele r of meales.

Hlelenyage - umcwamcwa cooked w. injehwane (apply)
stalks of meales wh. have been squeezeout)

Goats milk occasionally made into amasi for children,
but it not popular esp by others for it makes
tinkodle, lumps in stomach - curdles much.

Ar. meat put into dead meat to render it harmless
as is done by Zulus, 'muti' in Swazi come
from Zululand

lugala - scent 

Umuvadu

People are going to Sidokolo?

yes I needs. Have been food first.

The emakosikati have ~~taken~~ shell of their umange.

Indishemo

~~Hyongeh~~

=

~~Ndumbi dengwongwa~~

If a o does hang already taken a singane she has many cattle, his B. will lobola 1 girl for his B. to raise seed for him so that he (will decrease) (die) lobito lakhe wenu. If he does n. wealthy but sans any Q it is not Ab. law to lobola a Q for him. Were he to die sans any cattle, his B. will lobola 1 girl but for himself.

Beer 1

Food -

black snake - ~~[illegible]~~ lubitsi - old snakes of commerce.

Kutsardi 1 snakes & snakes were turned out to graze on 1st, & by today (after 2 days) 1 snakes had grown ± 1½", 1 snake ± ¾. That afternoon & morning they were ready for 'harvesting'. Water was gently poured on the snakes & snake to soften them agn. By this time too they treated water for a drink with 1 snakes on 1st time.

umshwandalo

umpangele - bud

Childrens Games

~~[illegible]~~ In Umandlwane Igg. children play. They take sticks from velato the bush. A little boy of 1 6 will like start to some a girl, all his little friends knowing & perhaps she will accept him, perhaps another. They are 'playing house.' The boy goes 'hunting' & brings back any tit-bit - field mice, birds & she cooks for him, or they carry ~~[illegible]~~ off meaties & he grinds it for him. When about ~~[illegible]~~ 10 or 11

Umgunyguangane -

fica tandla

ematanyda - Lomsey gagadzeka.

emakabelwani - pela sekoti - neighbour

Children Games

Hold each other by the shoulder & walk around slowly saying

1st Voice Cilo cilo

2nd Voice aikaba umosafana iselkona.

Goes on for ± 20 minutes & then stop.

Oranges & Lemons.

Just same game as oranges & lemons, but the words are "Djela djela sukela sangoti, sesiyemuka" Then they chop off the last man's head. And the leader asks the children:

Ungafuna kuya kuSalan kudla emaswati - the children say

"ungafuna kuya umkulukulu utodla kanle lokutsanzako. (or konke lokubi)

Leaders put forward & respective arms & finally

& 1 responses come w. equal vigour. Alternatives are numerous.

Shaya. begin with clapping 1 hands, then hits 1 mouth w. 1 rt. hand at mouth, then forehead then mouth, then 1, chest then 1 other chest. a so on rhythmically, must not hit 1 wrong part. Get very excited & begin hitting about wildly, for a time competes at 1 same time thicks of laughter.

Another clapping game is 2 to face each other & first they hit clap their hands, for their knees, & then each hits 1 other

rt. hand left, both one, begins after clap hands, thighs, rt. left. + twice together. Each time ex. there is an increase of 1 in (tantiny but each others hands. Sometimes they keep up as long as 20, counting aloud

---

Children ÷ into 2 - 1 Hotten who is alone, 1 group who is 1 children & another 1 tempisi. The H. is in a spot known as home. 1 tempisi & children a about equal distances + then 1

H. sing: "bantwana bantwana tempisi"

Ch. tiqesabe

Hott. nesabani

Ch. sisabe tempisi

H. atesafa

the children run at 1 same time 1 tempisi starts forwards try to catch them. Catches those who

can't reach home safely. I running one
that which is too quick for the tsipisi.

Gwaya tumbola – kill fulamice
+ libut, " " " (over rate?)
To kill him in fruitless trail + when we reach
hole, you digging. If it doesn't come out,
we pour in much water till it wet at bottom
unable to breathe + well come to the top. Roasted.

Tuntuma – poisonous sound fruit which they play to the
cows. Bla a sbaya + put in the fruit + lalis
takeat the fruit + pretend is going to take
them to feed

Ingatu - skipping.

Intolo

Kukenga - like 5 stones, if u dont pick up suppose.
uyasha - u dont kenga, some

Lujoba lakaZulu - a five finger exercise u
anything that makes a noise.

Incapay.

Ulala remenge.

Plaiting Umcwosho

Went to fetch reeds w. 1 smaller children and 1 reeds, & then plaited ropes & tied them.
Returned same day to Lob.
Bigger girls returned ~~late~~ v. early in 1 morning not that day but 1 foll.

Strong Game.
Umbedse

Boedana - Hide & seek. Children into 2 groups & the 1 goes & hides & 1 stays for a while
Aikale - so & so.
'i' 'i' say 1 is the standing on a high voice.
Tag & Run home! while 1 searchers are at work.

Sibelana - Boys kneel down & are horses, others sit on their backs & ride races.
Libala - wheelbarrow.

2/8/36

Beer

Yesterday they cooked 1 bee. Put matoq 1 ambano into tins. Boiled water then poured some of water & some of 1 ambano into a pot, over a roaring fire. The contents boil & 1 cook then takes some off w a ladle of a calabash

Ruta — a of mouth.

9 mouth — 18 lbs get sprouted maize, poured into 1 ambido, then 10 days — breaks it. Now it is left infused.

It will be boiled this afternoon, & will be drunk tomorrow.

liquer — a good compass

. ingitfo — button hole

Childrens Games

Shaya

Intengela — cut a round piece from a hard skin of monkey
rang or stale tie chding a tun & make a hole through it &
tied w a string. Twisted string & then drew it out to
un

Ngunu-chase 81

Food

Purpose of meeting.

Take v. once fresh meeting work then leaves still on fire boil then over so. slightly, then hang them up to dry, rather seed boil & fry then again & put like meeting of 'chewende'.

Beer custom

sugarcane beer → takes been 1 day it 'bilas'

sugarcane meal → 1 day it is ready for drinking

(antwanse Nkutio)

Blood of Heat – cook/treat piece of soft & then add 1 blood & let it turn to lumps, then mix up, & eat

Beer – if w. kwetela 1 fire w. go for w. call many people to buy 1 new cust.

sengele ekhabi – tale and, for family.

Umcwado

Started to drizzle so I wrote of Sob. said "vula nitombile".
∴ 'umstetho' this it held rain on this day of publicity of
I inkosatana.

ukuncwasha – to put a band of beads round I head for decorati

Lone Hagio — La Quetzal

'Tlalanti' - ground.

Go far

ensafia embarrassed

Payment.

2/6 to bring, + 10/- if ok = O.K

Working alone in her small hut she prepares / meals. Then will come later to be graded etc

Isolo

Sebumbi sengomyama yemkonto

* Uyayiqwe lendqeba yemkonto — nwa songa esitiq
sk. I ticks at them.
From I swating go to I landshere I big stone is dug
up + standing on I hole from wh. it came they wash him.

Sikum

Umgomo

Ingwe ingwe ch ch

ingatona umehlozi ellangana ngam

Farm - Squatting

Burning of villages by police sent by Govt. -
if men does not move as soon as notice is given him.

Mhola, Endjindini in Tol. Emaj. a vill. of Kg.
was driven from his place, & when he reported matter
to Lob. S. said wait till I return from Kas - but in meant. police
came & threatened to ~~[illegible]~~ burn if he didn't move at once.
Emkemeke, Prince Tana another royal Vill. in
Tol.

Yet these men have paid taxes, & render
services for small land which they have.

Prince Jumanye at Kalangabi, vill. of Kwati. Driven
away by Hobolane a kraal of burning his vill.
despite fact that he was regarded as
owner of land. Eur. did not want an
'unruly' on their farm

= of Lattakieb

Shwa then gulo of 1 Lattakis. also bist to be chosen from.

Lattakis. stayed in 1 bust of 1 indura

3/8/36 86

Nukamwa Mota.

Taboos for Indlunkulu. e esegqala

1) Nukamu – Kwalli Bos must not be burnt here

2) insangu – dagga, ugalaxosha, enallosi – it is too strong.
ligwaji is bad food.

3) lidjot. – lugashelela – it affects 1 brain, it is good
~~too~~ 1 Kg should just have to lie once
~~his~~ wife to impregnate her. 1 lidj. is
slippery & also lugatlangane – it has
no hole like 1 pumpkin. Perhaps if two
r eaten it will make 1 fertilise gem
come out & not stay. (Mugal in his
person.) Cooked lidjot, can go in.

Cattle dipping

1) Milk should not be milked into a tin, because it skids, the cattle will not increase properly, they will skid, + the milk will be little.

~~And that~~ in the olden days the cattle were so large ~~that~~ chickens made their nest in the horns. ~~Longest~~ the cattle were called.

The horns were sometimes shaped when they were still young & malleable. But ~~that~~ is not done today. No cattle racing, but casual people side ones including the princess.

No milking done during the / amawashe?

Bar

1/- pot, (pints 11/- mas)

Incwala

(Bukaka

Hulumeni makes belt for Lilala, heps of Ingwen.
on big day from skin of insumango.
Hulumeni a man of Mswati time.

Hulumeni Hlela

Wars.

I Sw. used to send scouts to get I tails of I cattle of I enemy, tiki of I kraals, These were made into an inkatha and kept I of sat dung. I ft. Nyatangatela in this way.

Kgo Gwati

During I time he was behind. he sat on an inkatha in the tiki of diff places in his domain were worn. No tails for him. He wld sit on his - I cattle kr, & his elder ~~friends~~ counsellors sat him, all I rest of I chiefs fully up I c k. I inkatha I was put on an umkhumbi like a box

Amaqoji.

Kwesukela intombatan italuka ibendi tshamba nalalukwekwane (sod) tetyesuka, titshe 'wena lalukwekwane ~~es~~ ausikuka asenlefkine Talha,(1) tasetiyacedza, setsi 'Khane wena lalukwekwane, soyalha yena'.
Sesityatamba setibuyela elhaya, its. lelalu 'indlela inansi' tts. 'indlelo inayi' setetfabona lapha umlelo ukhona, setyahamba tyakhona setyefika tts. 'ngongoqi' lapha emnyango its. lelizenu 'Ngenani bantwana batate' (sisi) sebangena, setutsi ebendlu ugqunma lelizunu ilala lizimbu (once) lapha agapandle ~~tyey~~ Bayefika, lizunu libanika tfwala bensangu, tinblawu tayo, titfwala.
Hanya setyadzaga, setyalala, ugahlala lalukwekwane, ~~Tiyabatsika la~~

m

tibatsi tyamnika lotjwala uyabala, uyabonya. Tyadzaga letintombatana, lyapuma lelegumu lima lapha ngapandle kole lyimbe lik,:

Zimbi; zimbi kalipa
aidla cis,
logegazase (intombatana)
ngugqira kuletinyawana tumblofana
Qwabe!

Hanye lijakamba leligumu lilange lamanye emagumu, manye letintombatana lalukuk. ngaphe mnanti, nyatitsela, senyatifaya (a) manye ugena setiyanika setitsi 'usisitile lalukwekwane, kutsi usewusi.' Besetiyahamba setiyahlutala tinwele itebela emfulem, tiyatbeka lapha kutota khona, setetsfuka lapha kugugwa khona, 'Hanye' Nyela

setiyefika ekhaya tshlutula kunyele
tlubeka etikhindlu, setitifeka elitutwini
seyefika kho lomazimu, satsi 'kani bapha'
seligamemeta lelizinu, litsi
'Ciza, malume'
(his name)
sebayahamba (camb) kaya emfulene,
batsi 'bapha kanti', kwapinga kwamemeta
lelizinu litsi
'Ciza Malume.'
Besebahamba ekhaya, kwafika ekhaya
bayahlala, bahlala, babaza lomkulu
lomlila, ayotsa emazinu, eyefika
lentombatana eyaqala eyatsi 'Ab mina,
ngakhlwa ebendle yam.' Tatsi
letiye 'moa qamzeka', aselizofika
its.

'Zimu (2) uvete 'bendle bemu'
Atse enazemu
'Hehe ya ngena ungitatela'.
beseiyadumela (tale) lentombatana, iyadumela
sipphty stmel
sisekela, uyashaya lomlilo, atti ke
enazemu.
'Adla mina 'adla mina'
seiyabaleka lentombatana, aixoshe.
lenazemu ~~Bemtele~~ Astsile lenazemu
uzumbambe
sengidzemuve, gyema umxo/e / lelimiye
lizemu lese lyadumbamba, lentombatana.
Besesele lentombatana, 'asengikutobe
nalume' beselyalela lilizemu, sesidumela
lelintombatana, seibofula letuvele
lophe etfaziniz, beseiyosula iyalahla
lentombatana,
Atsi lizemu "Yekula mtwa anatsatsewetu'

Lyadonsa lyemu, sosuka lithwele; sokala
lenhloko. Selyahamba lelyezimu,
lifeke kwlamvanye atsi 'nayinyama'.
Asalidla. Hafi lend. Yes they did eat lyemu

Lathongwe, La Tsabetse, Lathybele.

Birth

Heasme / umbeta wo / length of / chiles lines, & then cut it ~
lusi lombelanga. Then take umtuma & tie it round. For /
children of a Tslamini use / big white umtuma, for /
'smaller peoples' commoners, red umtuma. Mix it w
lubhlenza fuku, & inskane sometimes.

~~Some of / [illegible] then tied on the / [illegible] net. &~~
~~the umtuma, & it holds' supports / navel cord.~~

If / child has sores on its intestines, / M makes a little
frontlet bras 30g w/ceuti & / 2 red umtuma, & – / inside of / body of /
burnt skin of lubhlenza fuku – on / navel.

If / child follows after a child that died while still suckling, or
even bigger, / M. ties pieces of umpepo round its neck
so it will 'xofa lemadhlozi' who have come to fetch
it to keep / dead child company. The smell will drive /
emadhlozi away. Some M's put it on in any case – even
if all their children have been healthy.

Izwi

Ukuba. lekhulima
bomantomi atana

ugatabati

Izwi lo Bondyosi:
Siyamtanda sonke seto Bondyosi,
siva ngetengaba
kukuluma Ingwenyama
Dlamini

Hungarian

To take / attempt of bit tere & put chek it ~~from time~~ to / trip teeth & draw it out w a chek & ten pt qs / 1 person when yr condemng for measures — ugamara.

kolomu = singing

Children's Game - Moon

Look at the moon when it is full, & sit holding hands swaying on their behinds, while they sing softly:

mgigo gigo - roll, roll

kudlala kwenyangana - I play of a little moon.

Only done at full moon.

Tubia Hshud.

A well. of 1 Kg. shd be moved in small lots tudhwane – then it is not terribly cold – about Aug – Sept.

Garden Hog. Thyf — Indlovu

Indlovu complained bitterly that her swarm had been robbed by amapaqi. They had swept thro' her garden looked as tho' it needed had been burnt by isidlwane (a flaming brand, a public danger)

The particular amapaqi here most wanted I understand Elangeni had not been touched thro' big adjoin

Umyakaya

Garden Hog

Intlangelo. I discuss from eating 'lathwa' been without being cleaned 1st. Show sugavumbuka - sprouts like cucumber in children it breaks out into sores, which adults often just feel a little pain in I stomach. Esp - I time of death when food is often borrowed from neighbors. who have been keeping among knowledge w human flesh. ~~Ku~~ The dryft foli & dirtegated of umafutsa

~~Ostamelayo~~ Sotsamelo (~~[illegible]~~ Bantu fat), umafutsa

~~Cox~~ Umcwosho

Day for throwing down / umtlanga. Yesterday they were too tired.

Turned 18 pots to Izita from tub.

5/8/36.

Last day – went to Izita

8 cattle killed, much beer.

Girls didn't dance, very blubbed ∴ it was / end

Mutilation:
Part of Leaf Missing
Text Loss?

unconscious — person work she is without due.

5/8/36 97

Food

Nabo Gertrude

5 people - girls + 14 will eat 9 lbs of porridge in 1 a.m.

p.m. Tinkobe of meals

Allata 1 lb porridge.

Old Hotie has 1pt measures of matebe.

2 visitors are among 1 ↓

6/8/36

Attendance of matebe - ± 3 lbs, 3 persons

Hayak.

Garden Hog

Sometimes I do well take a dark o. if he wants I mabele set to be affected by I sun - I mabele will be black & full & undried. If he wants it to be red, he well choose a lightskinned person. Fat of a Native - emafuta ~~[illegible]~~ asosamlelo

" Cur. "

" dog - " Bidlavungwana, " of I way I

dog eats, or

Kunyengeza emathuba - before starting I ploughing on I gardens I fulers r dried, w 1st sprinkle I hoes w dried water.

Planting Must first kukudlutsa I mealies before w start ploughing - kukamba kwonyaka.

Lobamba starts I ploughing w I area; Lalanene etc must work - I Gwa gdens r 1st.

The month Prog.

If a girl who is pregnant goes ekulakhe, ~~they will~~ ~~be~~ but / child sent her future husbands, when she comes to a home & sits in / hut / grooms. 'haya' her, & this is one said well known song used on this occasion

Shaya inkomo. Pay a fine.

Siyamtsatsapi

Beza bandwendwe →

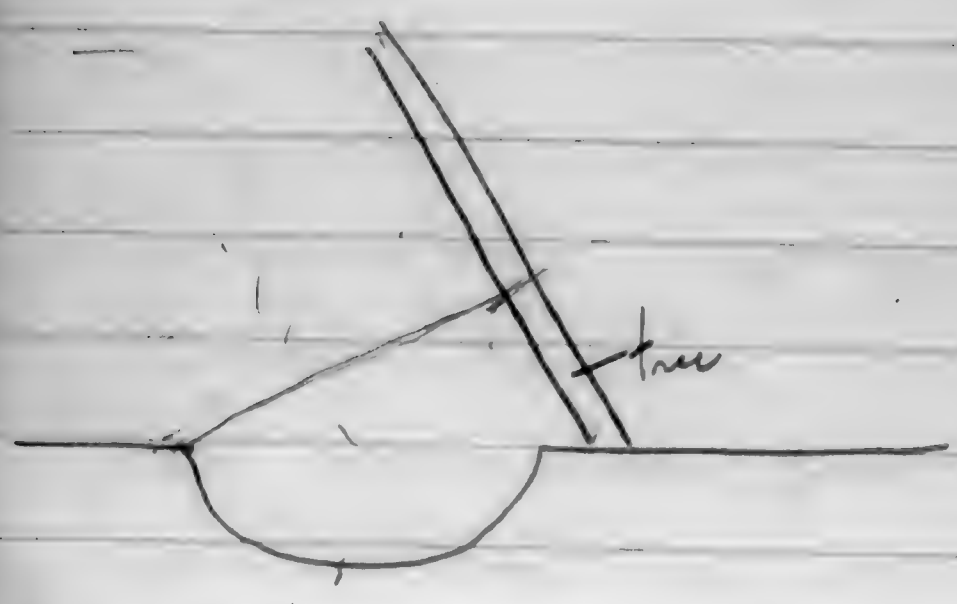
ekhele tungaba talabanye bantu

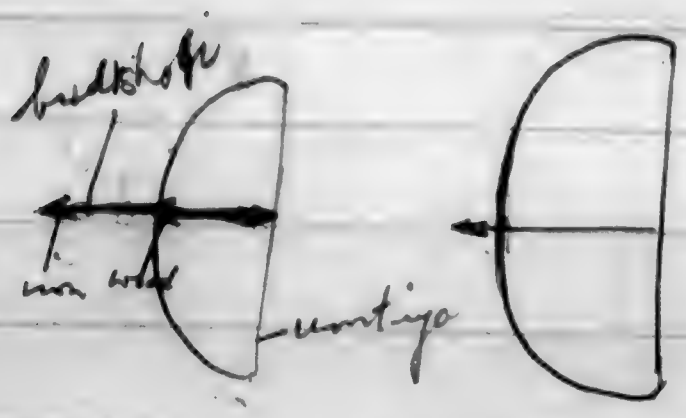
~~umtakele~~ babekhele

~~kwe~~ ~~tampaumpam~~ ekhele tampaumpam a Iga + khobotlobo

talelinye lwe.

These voices, full & mournful.





Butshoki

Hunting.

Impongoni, + other game trapped in bushveld as above.

Bow + arrow for shooting birds.

Umtlolo - wavumbulafi?

Umtlolo

If a calf were to live down several times while its M was being milked - umtlolo (people) if a hut suddenly burnt there no, was at home (umtlolo wabani) - people.

Hashish saw a sahukulu - owl light in broad daylight on 1 tree where he laughs over his jokes a ~~[illegible]~~ times, twice it cried. 'I witches ~~send his imps~~ 'lisa u kiri'.

An unacceptable omen in if his oxen also a sic of disquiet - he wanted to go & fondest 1 means

Mahontola Limbuce

D ~~Bad~~ dreams

To drive away a bad dream get med a spit on a piece of ash + throw him over yr shoulder. Don't look ~~[illegible]~~ back.

Summer dreams r more true than winter dreams, ∴ winter dreams are often caused by cold.

Dreams wh r ∴ taken for those connected w sex - of boy to dream he slept w his M. or bro sis.

These r not told them once ~~[illegible]~~ is full grown, but yg children speak v. freely. Lond now 17, not yet mature but will be v. soon starting having his dreams ~~[illegible]~~ r fearful esabeka' at 12. He now has a certain shame w speaking of them.

If w dreams w live w a girl, w must go + tell her of w dreams + perhaps w

speak of it to yr friends they will think
u really did it. O.K. if she was a girl
whom u r not courting, if she is being courted. u have too
much shame, & often don't tell about I dream.
By telly a dream u gain its a unlucky, & I dream
will not return.
If u dream a person is v. thin, I person u well,
" " I " " v fat, " " " ill &
if u dream twice that " " " u surely he is
ded.

tsitsigelwa

ugyesenkula

6/8/36

History

Inkosi - Ndgomandze, Hamba, Ngwenya, Ngumanga, Hkeli

Kuyakwesha / sibongo - in / case of / Kg = yes Q. of / same sibongo. only 1 Kg, + 1 children of his is only children of Princes.

:

Hamba - in Bushveld.

em

Tanyenyeza emakhalbe-qaqi

Buka.

Internal trade

Ugqiri - Old fashioned trade; word used only in connection w a beast (unknown) wh. has been killed for selling for amabele.

1 goat = 2 umtwalo - a goat is never killed for anyone - if u buy grain w it w get whole animal, ∴ trade 'tito'. no meat on its legs

(Ukulaba ugqiri kkona.)

Diseases

Imbo

Imbo - lonkhulwane lomkhulu lacedza bantu,
+ makes / people lose their hair

Tindhlumba - growth on / bottom, on / knees Cut out

106

ingalw

Mutilation:

Part of Leaf Missing

Text Loss?

Weapons

Lukhale, - not for hunting

Sipula - wonsuka bomuzy & small head - for hunting

The use of poison, or bunkulu, or weapons is not known
except for of 1 centre but is known by those of Nonahali.
The Satu & Sedi have used it & for that reason
any small scratch from 1 of him arrows was suffice
to kill.

Mutilation:

Part of Leaf Missing

Text Loss?

Intlebe - 1

Intsuku - 1 person; 1 spear - knob.

Ligugu - ugqogobala, umeligugu umtwana

umtehlo beast -

eitsa umtehlo

7

108

Cattle Kraal

Lutshaintsha come from 1 sheep, skwat.

Imp. ne.

~~All~~ killed if by disease 'ot ate up their lungs

the horns were so wide that dogs or chickens did get

inside on them.

Vatin used to be fetched in these horns, or

they did hold so much - like a big pot

Conversion. Lattagaguk

Journed / Christ :: her husband was a Christ, & then her M. a. C.
... pad / Christ & her 2 children will be baptised by /
Christ.

[It seems that if / has belongs to a church & has wife
fam are not converted likelihd is that they will jn
his church. But if / wife only is a convert,
less of a possibility of general conversn.

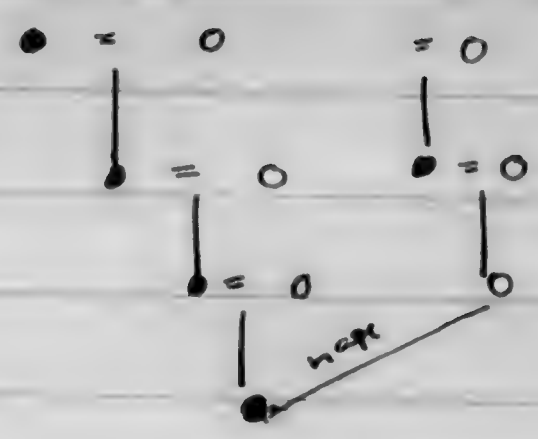
Baptism Child will be baptised ±4 mths.
the 1st child was down / moon at 4 mths, ::
it was 1,st.; 1,st will be shown / moon at 1,3d.

'Birthday' Indiala gosalungu - when / child is born all /
friends give a small gift - 1/-, 6d, from of
cloth, grass, kujabulisa
Indiala gosantu - a feast is listened by / o, &
a beast ; jew sent from / Ec people, known

? / umdumbelelo - umyanga.

a / umbeleko.

When child - ? to go, umbeleko yesilungu to make a big party. umtwana ualomuna bakeli - gugu, + every who comes, brings a gift + cattle + slaughered + beer is brewed.



Lomadlozi

Imbula mahashana

Kwesuka kwyakwenzisa lekabomvu, sebalenga nembulu mahotano, agibela mtomo lemakho sofuka

Lingaphi, pumela engangwenu
songibolisa kingelo takho
wacisisa lugogo.
sepice lomila mfunt
they wondered at / makho, they are silvane when
they bodhandishe wa: beautiful
Ranaestosa labour
+ the stayed
before kubekwa tungula lapha

akabeki ebelu
it lankelad 'amass.

Undoes / tail & drops it on / lemon & sucks it off

ekolali see hum - Vonder.

boyamxofa

5

Called by the

mbula sisu

big orange

Close up

Girl make a circle hunting wild Q

Lets go search

Kudla vala

Every day

Umlelo

Sent ven

Lidume litsabatiso?

Franka F. – mostrat lok lehing

Umbilicus represents Gqam, but Gq stays unaltered,
which stays in holes of sandstone & tetrahydrofuran
Must run from it.

Umbilicus = reservoir

Blackening of pots. When I pot is baked, make a fire & put on I pot, turning it all over w blazing grass. When cold, wipe (shell) with Ludrica, if u have not ~~[illegible]~~ us

Sneame - a poor substitute.

Ufavuka - Ludlot.

Phone.

Ngwabi & Hongal.

Bros. Lutho Rly

Ludlot lugabonelwa - A spirit drops after I sins (my guardian)
tat, does not hurt Hlaus, v. ifor I never know what I will
do I next moment. A good man might in a moment of fierce
kill another human being, & immediately after he would be
amazed & regret. Ludlati lakhe dublanekele

Bad from their ignorance & show a great tolerance: when asked
what they thinl of all diff Xns such Ngwabi replied 'just like
there is many conductors, all a diff strip, I purpose of all is to
serve I Kg & like I diff members of I body, joined in I
person;'

Hongal. 'It's like a phone. You ~~spo~~ sing up I exchange, you
all have diff phones. Gods I/exchange (middle (central)). I church
speaks on I voice, I other w. another, but I all goes
to God & ans. ~~[illegible]~~ If yr B is dead he pushes on I wires to
yr E. he to yr God E & at last he gets to God. I while.
feel they can sing Gods up without being stopped by his attendts.

Lathkondyosa

Umbelelo - (means corporate w ~~that~~ of Lathadlozi)
Inkosi umenzeta umuzi ublabe tinkomo
itu besebahamba bahlakulele, bashiya
abapekawe tinkomo, esekabuya lenkosikati
lenkulu etafeni kanye labantana labapekapa
abukho, bayafuza. Ifika ukuba uyanne
lapha etimbotweni uyadla, uyadla
~~ets~~ icadza, uyakele ematambo embotweni.
Ngesuku uyabuyela emuva uyadlakula,
ayabanga labefana balanga ematambo
wodwana embotweni bayakuta
bayafika enkosini, inkosi ikhona
ebantweni. Inkosi ayi allow all dem
imvulaye, + 1 umkosikati also dem.
Then 1 kg sap, oh 1 ~~gutty~~ let him
be bit a big pit + let every jump
over - 1 gutty will fall in

All jumped safely except (guilty), she fell in. (Kg was v upset & said had he known it was her he wldn't have done it. And for his sorrow he killed all (people who were at his place, ∴ she, (hg (had died, (Buhlalusi)

But (child, a ♀, of (dead ♀, he sent to another kraal (city) Go & go, (& don't look back, when u come to a high ant heap turn rt & u will see (smoke – it is my death, I am going to burn myself & my wives. The girl went & (instructions given by her F. She went as directed & verily she saw (smoke, & when at another place (cow turned esidutjini, & then there came out inkubulu, & said 'Nganeta' (2) noh umtsana

katatekabate", asengitoma bayephi' –
& Imbula borrowed cow & rode it, &
then he took Phro lugogu & threw it on 1
girl, & pretended it was 1 girl.
They arrived at tsatsekabayise – F's sis
of girl, & it refused to return.
And 1 pretence contd.
And 1 girl was sent to Bunga esokozen.
Bundo came & 1 girl said
"Atwadli emabele F. si, watsatsa
Longasuyowabo wap wambeka
ensanu, longewabo bapomsa
ejumeni" Titi they ate, then
shenkey left yo 1 grain was full
as before. Imbula at home ate 1
food of 1 umtambo.
And when 1 girl washed it 'na kay
saw it was a girl – she th[illegible] yo 1

skin. I old & saw her. – & choketh
they caught her & took off I luggage
Episode of grain bin & purpy – tail w
enosi & it fell in & unbolted them, &
I gal had back & =d, & bore a child
& a hedgehog grew out grave of I unbolted
wh was seen in a garden. The gal took
I hedgehog, washed it & cooked it &
she left I child asleep by I fire.
I hedgehog came out of I pot & took I
child & put I child in I pot &
I hedgehog lay itself down next to I
pot.

That's end.

1/8/26

Dress.

Girls

Inegayi – old. – like umlamu, but beads only at bottom of – a plain fringe.

ibendle – made from sipepane leaves.

emahiya

tindlamu

luvadla, } – long-fringed skirt, just back of amahiya, 1 rest fringe.
undiyazi }

tiesor – anklets of beads, or bracelets.

busengu, " " grass.

lubhlonga

umsungutane

Neckles.

libhudla.

Amicibo - beads

~~nicibo~~ amacubesha

Earrings - formerly I see was cut very much further & particular a ~~bucket~~ circle of plaited sugarcane leaf, then when ~~tumbumbo~~ I saw was bleached, removed & amasala - ~~tumbumbo~~ beads, or lihudla or other ornament put in. Today mainly amaciri.

Scarifications. Used to brown spots on body or make - make tumbumbo, eg on ~~to~~ arms. Rare, did it on body.

Mtsipl.

Hag → Sambare

1 power of 1 sambare is ∴ it gives about fat of other people than animals is asleep. ∴ to come across it in 1 day time is tantamount to meeting a conjured witch in 1 day time. Sam. can be killed to eat, but 1 killer before entering bush. stays themselves & do ~~cannot~~ come 1 from 1 well. will come w ash & throw it over them to pacify umtoto; it is like ukulima - if this isn't done there will be something x w 1 head, perhaps 1 person will go mad. Sambare cattle be eaten.

? Bird - ini

isn't eaten, or killed. If u kill it must be purified, or yr head will go funny; yr senses will be spoilt.

Walin Amms
Licsca
Intsini
Livondo

Kgs. Chelahi.

Kg. before puberty wore a loincloth of
x ini myankayitane skin.
This is taken to this people' ahg of 1 Kg
is not common property.
The amina x lwesu 1 wali. Nowadays he
wears ensembo wengwe. can be worn by any.
1 nsumango can be worn by any.

Possession

The man who arrangers can send them to others, retaining a few himself as 'controls'; thus who he send will then recognise him as 'bate' & thus he will have the power wh he is so greatly desired.

Gaden Hog.
Dig fat – der 'ugafapoma'

Songs Dances

Inkadla - shaya inkadla. the old dance of boys & girls, i Q ligalonge

Law of Gases

B → S. [illegible]

[illegible] – [illegible] – [illegible].

[illegible] – [illegible] cell.

131

Mutilation:
Part of Leaf Missing
Text Loss?

Mutilation:
Part of Leaf Missing
Text Loss?

133

Legal Proc. 2

Relatives 3

Food 4-5, 29, 52, 60, 63 Bee, 72, 74, 97, 113.

Authority 7. (Kings) CHIEFTANSHIP (Theory)

Tribal Org 8

Kinship Terms 10

Fishing 19

Inheritance 19

Land 20

Homicide 31-, 44, 46, 61, 70, boys puberty 48,
Weapons 140 A, 107 Weapons (140 A) 75, 91 96, girls 49, 57, 77

Ordeal 48 Lobola in money 53.

Children games 43

Lekubalo 55

Chidyanki 56, 90 Birth of Sotho child.

Bitsela 56

Inheritance of lovers 62 Inheritance of lovers.

Relign 58, 117, 109 (Guarani)
✓ Thesis 59 — THRESHING
Hong) Bldg 59, 96 — MOVING - BUILDING
Children games 66 - 70, 71, 73, 93
✓ Low Magic 76
Farm 78
= of Lattakitchi 79
Taboo of Indians & sigodlo 80
Cattle kpg 81, 108
Inwala 83
Nai 84
Kgo growth 84, 126
Story 85, 115, 118
✓ Personality 92
Gam Mag - hept 95, 98, 124
✓ Office Routine 98
✓ Pre Mar. Preg 99 — Pre-marital pregnancy
Hunting 100

✓ Umhlolo 101 umhlolo (magic)
Dreams 102
Internal Trade 105
✓ Disease 106
Incest 111 (Kgoshi)
Potnahq 116
Crea 122-3
✓ Magical animals 124 magical animals
Possession 127
Dance 129
Frodi

139

140

Salling - xg swers,

Hunting - traps, pointed poisoned arrows.

<u>Lutoqi</u>

Diff kinds of dance at weddings.

Folk characters -

Zoiquqmadeve

Ugungu - Kulantsma - Hg at arrow.

usilosumaphunda

imbulu

Start

Notebook #16B

(Author's Numbering :)

1936

Photo

1) Man smoking hemp.

2 probably not.

2. robust.

photo Mbandani

Mutilation:
Part of Leaf Missing
Text Loss?

Mutilation:
Part of Leaf Missing
Text Loss?

they agreed to fact

inserted a clause, providing

In the vast majority of cases, the Ky had generously

reserved his coverage to every land, & protected

~~the rights~~ his cotys. from detrimental orders.

Marion Co. 1907 claims

[illegible]

22 May 1936

6 d tortlumayu = 3·4 lbs.

weevils attacked

6 d maize meal – 4 lbs.

not v good not fine

180 lbs : 14/-

240
20/- for 150

6 d = 150 lbs 7 lbs for 6 d

28) 180
14 5-

4·5 lbs.

pumpkin 12 lbs – 1 q carried 4 pumpkins,

3 on her head 1 in her hand for

over ½ mile

6 d – 1 lb flour

½ lb sugar – 3 d

1¼ lb rice – 6 d.

2 lb coarse salt – 6 d.

1/- – mahle – 3½ lbs.

6 d for 5/4

5/4 = 1¼ × 6 = 24 5d

1 lb = 3½

½ = 12 24

3½ × 12 = 24

½ × 7 = 1

Mutilation:
Part of Leaf Missing
Text Loss?

Start

Notebook #17

(Author's Numbering:XVI)

1936

INDEX

Bk. 16.

Statistics 1.
Imhkanti case 2,4.
Sickness 3, 47, 86.
Lullaby 5.
Clans 6-7
Childbirth 8; Royal 70.
Menstruation 9.
Kungena 10, 12, 23, 48-51, 72, 115, 127.
Divorce 11
Lobola 13, 15, 16-18, 20-23, 30-37, 42, 45, 66.
Beer 14; Food 27, 47, 100
Xnity 18.
F → Child 25; Huband and wife 91, 99.
Obscenity 26, 52, 97
Routine 27, 90.
Incwala 29.
Indlov. 37, 44.
Inheritance 38-41, 55, 61, 64,79,106, 109;(disinheriting for heir) 68.
L.T.Agric 43, 67.
Tabus 44 (of music)
~~Diagram~~ of village 54, 126.(doctoring)
Cattle disease 56, 105; magic 65,90.
Life history 60.
Beliefs (foreign) 63 (indigenous) 63
Renewal of powers of meds. 69.
Common Remedies 71.
Re-marriage 72.

INDEX

Bk. 16. -continued

Song 74.
Zionists 76.
Succesion 82
Death 83, 87-90, 108, 118, 120-123, 125, 130.
Housewifely 85.
Fertility Med. 92.
Nomkumbulwane 98.
Kinship 101
Life history 102.
Economics-transport 104.
Town life 110
Ear cutting 111
Incest 114.
Lang. 117 (language)
Hunting 119
Simbambi 123.
Childbirth 126, &
Moving 28, 41, 53, 94-6.
Mining 59.
Gleaning corn (mealie) 77.
~~Ear~~ Summer taboos 124

H. Kuper

11

Statistics (Dress R)

Nabithlanga, monogamous. – 5 sons, 4 dead

Lobengula polygy Lobengula – 2 dead (1♂, 1♀) 20 living

Natungwa 2 chil. – all dead (1 miscar, 1 stillbirth)

Lo

Lo

10/8/26 12

- Case - Inkhlanti,

Xomela - beat the was hidden

xomela - 'stepa umuntu into'

∴ often when xomela has a derogatory meaning eg:

'uafa xanxomela ka, tina sayakomba nongw' - implies

that I & those a - applied as his Chief wife

killed him, + I therefore do not agree to her

appt.

∴ ex:, ka Shongwe was a sweetheart of Y

Hlongo. Y died & his B. Z. inherited X for

Y, & rose up children in his dia B's name

then a 2nd girl R of same subunga as X but

not of same F = d Z. the ? arose on / deth of

Z as to whether B was or wasn't an inkhlanti of X.

~~the~~ the ~~children~~ their of X claimed that R was given X as

an inkhlanti, + ∴ all / property of both Y + Z

belonged to X's eldest son. R + her children claimed

that R had been 'endiad', + that ∴

P.T.O P4

meatsavane - Iscent on I head, usually lohlehle te and
those child someone was 'yabani lemeatiavani'

?) tmsaba - tmkuna

?) tukusa myama

? indimatse - dirty nails

sinambatse - sifaga, sidindu

Sickness

Impang kyanuka siswati - when a fly flies into a mouth & is swallowed, & ever when it sort, so that it got Isnell of sicwati in the chest. You must vomit it out. To cure a sicwati, an inyanga makes incision in I chest & sucks it out, & puts in herb made. Sicwati - you have been ill-wished, & Ian out such out anything. a bit of bone, or large lump of flesh, or some hair.

Kudla lukuba - I menstrual pains

Inhlanti Case

1 2 lots of prop. had to be kept separately.
1 umgano had ~~at~~ accpd. K - this was 1 sign
~~that~~ she was an independent wife & not an
inhlanti. And X also agreed that when she saw 1
umgano she realised 1 girl was not sent as her
inhlanti.

N.B - not every girl of 1 same kraal is an inhlanti of
1 elder sis. even if she is 1 same. 1 inhlanti
is just exceptional - only if there is many
cattle is an inhlanti pld out by 1 nyongo. If unsuch
fine is girl is told to fetch more cattle. Tonga T.
was lobolad w 100, & Hlome vent as her inhlanti.
Sensel. went afterwards Kwaresa ndlu, &
was recog. as main wife.

Childrens ka Bingisa

'Kosi' esidla amahkekrakele, umganga' – I sing to bingisa a child before it has been lalatelad.

Lalatela

Child of Ing. is always lal on 15th mth; of a commoner usually on 15th, but if 1 Q is old on 14th. for she hurries up to die w hers.

shabela - we have clothes into 1 lips.

6

Clans

Matsangwa originally Sutu, don't intermarry with 1 Vubu people Matsangwa & Vubu

Vubu	Geza
Geza	Ntopeji
Ntopeji	

a 1 Matsang. s 1 head, Tsog Sikagane in 1 part of 1 Sinamatela.

Gwebu

inkomatane

The Shabangu s 1 head, female. 1 Gwebu broke off. Story goes that a Shabangu sent his B. to fetch a cow to slaughter, & when he arrived w it, it had foam on its nostrils. Him the B. broke away & he was called Gwebu.

Gomatela + Magagale

msutwasentla - ——→

Haluli (

Gom. + Mag. 1, Setuo all - they don't unite. Ruy Lubela farg. 2, tho' they come from (W., + not found same direct as (Dlamini. The Gomatela went to fight (Shangaans in (Sage city, their power was taken by Hswati in (reign of Sim Ch. Lubela, present leader is Mombuso. Gom. speak of Mag. as 'bantu betu.'

Child Birth.

After birth 1 Q of washing soap & salt - gargle
enema of 1 ounce of the hot pain Douche of hot
water by means of a horn. If no pain not done
Lobang & Matayawa not done.
Lobang. "

Stomach also washed in this way of there has
been a miscarriage. Given sonakale

tsabá sicolo

Ilanc tinsteku –

9

Hemstruction

inkoko yenkosi – v. soft flaking plant rolled up + used like a stopper.

inkanga – black, feeling plant, like 1 cotton.

Indstane

Ubungua.

Man aly pushed backwards but by force; donly thin M.'s of 1 did. The ♀ goes in by herself, & there is 1 but they r dead. Bodies: 'he is comy backwards place if 1 did.' Impeps is burnt & both capa form a ludyingalo.

If a ♀ refuses to go to a mhulwalhe, & goes to another, her fam will be r angry. She usually ends up ehalalhe in any case if she has had children, i.e. 1 etc, given up they go & fetch her. If she has had no children, her people not have B. give back all her lob. if she goes to another. If her fam has no B. they will seek another of 1 same sib & hence related.

11

Imalo.

Reasons for divorce

1) drove away his wife. She had quarrelled w a co. wife, & then set light to her own hut. He has sent her away, & she returned to me & ~~I~~ dont say she had burnt her hut. & hers endangered l'lge of l whole vill. & he bit her back. When he heard the reason for her expulsion, he had to accept it. ~~refused~~ She had borne children & so didn't have to forfeit l'lob.

1) Lozo

2) Pinga

3) Imandla - if l ♀ is always quarrelg w her hus & drivg1 dre

If l ♀ leaves 'it is : she is an inkwadla.' She will then say 'Lungapela lutshado' - 'big words too'

21 umtwalo - v big place for plants

~~but~~ litimba limfe - 1 sects of 1 wife

Prov. Akukho lizulu elitikhotsa imhlano - no person however clever can lick his own back - no man can do more than his own best

Sahlomba

Sukomba

Umatole

Ratlopa

Mkungana.

Ratlopa: to Halaya Dlomini, son of Mbandana. Halaya had 30 wives. Ratlopa was 1 of 1 great chiefs he died

Remained in mourning for 3 yrs on the three kinds off & = d Ker

(umvundo - pot of 1 throat - 1 jugular?)

The wives are allotted to B's of "boyise" of there a mourning over. In this case there were only his 2 sons; 1 1st wife had returned to her own people in Zululand after 1 death of her children never returned. 1 Sindlencanti was a girl whom M had died. Ratlopa had been given to 1 Sindlovu & was sent as wife to him, a ½ kg. - by deft Fs & Ms. The widows can refuse to go where sent, but in this case it was impos. She wld have preferred to have remained at home, for she had no special affection for them. She said there wld she have gone to die at his home w his wives. If 1 completes - pelps his affects for 1 Q wld become gates then that for his own wives; or the wld he double bks 1 wives & then for some other reasons

contd P. 23

Vedudy

Bayoni - Lobola

Lozungwa Hlanmi - Hadipi Ndwendwe last wk, already has a child by born 2yrs old. 1 wk later brings lobola. 14 + 2. The girl was smeared w red ∴ 1 child is that of 1 - whom she is going to - the own F. - dead but his B. is alive, & he must be present when 1 bayeni come.

∴ Umqa. After 1 girl has been coloured, she is swept - other own place if she is seen everyone, & the her husbands to remove 1 red clay.

Cattle for her eldest sis. goes to 1 umkaan, Hkulu, but those of Lozungwa will go to her B. 1 male must be present

Talk of 1 act of 1 girls in that when 1 amm is called as 'kubetsela'

Ben

Most of him 2ce a mth - enabele ayapata kumla, myanga igqima. Occasally does a Q few times, more often 1ce. Lokutela hasn't made any for 2 mths, Le Shanyai

In 1 summer time most people must make ten from bit grass.
The Mlakula on summer & vuna in winter are 1 periods of great work; now - Aug - 1 time of cutting 1 grass for 1 hut - is not busy.

Bayeux (contd)

The girls farm want to lead for her, & I received help from her & from 1 Kg. for whom she worked. Some head of cattle still remain, & for that reason it is poss. that there will be no inhabitants given. The conversion will take place better. I baptized 1 girls perhaps 1 p.m.

The Bayeux have not yet been greeted.

Sports of Bazar Bus bit

A I de Q Samstone

B 'Yeto' in chorus.

C Another B D → B.

Ans. of bridge & all left out in grooms & as time is little room.

Engineer of helpt. - quite vague voices.

Gsm not fancy dress. ∴ grp on left All ∴ grp
either

∴ B's of dispt P's, except rather as ‖ B. if ‖ bus

‖ Why doesn't make plumpation?

Entry of Nkundla - son of Ms sets on side

Mondolo

Sajan headman of Kusa,
Kusa 1. nkosana absent,
Hadukuza - headman of Nkundla - absent.
Nkundla present.

Thursday 16/8/36

Bayeni Ntl at / girls of / hut's group sleep w bayeni's grp in same hut, & some of / boys go & to play with / girls of / grooms group.
Cattle had to go to dip, so negotiations delayed till Kiewa returns.

Conti: private fam. meeting on part of girls grp.
All / men now here - Sajan, Kusa, Hadukuza, Nkundla & Hkalimele. They go & sit outside bayeni hse & H's of / boy & discuss / matter.
In / meantime / bayeni is in ignorance of what is going to be said, & sit in kiewa hut w/ gg girls of / hut's grp who sing & dance & flirt with them.
Past 12.

P. T. O T. P 20

Xmas - Convent

Fear of hell fire - La Fakude, + nabo Pitole - Cattaro angaree (dukas stock during Abyssinian War)

2 widows both of whom had been kind 'old ones' ch they said showed their sorrow, now dress + weather it as :: they follow e Bettiane. They asked :: they were told by those who followed beforehand that if they did it they old burn in hell fire. They say 'women of today have no sorrow and deth of kin but 'they dress up + sit in flat, + soon as possible they make love to another man.

La Fal. 'I drink beer, because without it I'd be sick, but I don't eat bierbeurge. Pay 5/- a yr. + when I like I go to classes, + when I don't I just stay (agiyat hlakak)

La Mer 'Kobwana, if u don't, where will u go. Day of judgement has come.

So I went to Church & heard 'Ngiyatsonga indosi'
& they cried 'Hamen, Hamen,' & we were baptised.

Bayeni Entry of Kosa - r exact w Hkal. Tells how they r comg. Return of Hkal. Exit of all 1st girls except those who came w 1st bayeni.

Entry of Nkwendla, calls rest of tellers of his tale.

N Grumbles about 1 impropriety of his tale - asks if 'has here been days wo, 'he was afraid'

NB Waphi - 'where is he from

Hk name

Nk Wakho? lomfakazi lomntwana ni, lomula umbaya yenkosi -

Beer brought in a huge s/f pot.

Bride mother present. Hut filled. H's of 1st girl on 1 side like yesterday, men on other side. Nkwedla stands, starts singing

Kulamani swe, ngiyi sonke!

Hkal drive, stands - some kiss it, some sit in sulkiness. Intro of unknown

? Nkwedla. 1 stirring breast about finish 1 meat.

Mkandla replies (all done in very quiet way, speaking gently)

Kwati.

?] ubabatshi ukomo yakho?

Umlomo tsyamelela

Today we don't hear what say Mvangwanda ronwa. Ala

bajikile kanti la, batocela la. Satsi - la know 'sitha

senkosi ubabatshi. Ngwela kuti; ngyapanda

Mkal. Ikwe, Ngyaza, njeba sengidzandza ukhala. Angabaleli

wam ngikhona - ukhlanu kiri accepture bonyao all 'Mkosanga.

(credit)

Nk. Ciatfuni sikwenta. Ikpanded. Final

Nk. We are indeed. I have no reply. Like to - only to go home

Nk. Lunch - I just guess? ok. gate

Mkal. 'No reply'

Nk. How will it help, that babhala. He will kea for kiose

at home? Ngyat home

Mkal. (Ngafikile)

Bajan anepang, amadla kuda, bakhulu kufi: ukhaya - ka:

speedy a case. Ni sitdeke lunga ubuto

Usikomenge-tsabenetsu. We want to know what matter is. We have spoken already of old matter, today it is a new. Steer in arms, cow a calf. — I say don't know what to say. Our oath is so. That wh. we speak doesn't come into my ears, they say so.

Another of Nk. supports

Kasa. Angivanga —

Mbaelile — cricket no good ∴ perhaps ~~quarrel~~ quarrels will break out betw. Nk. traders groom in the farm.

Nk — agrees.

Sag. — What Kasa says is our word — if quarrels they must bring to the

Kasa — I cannot do anything without Prince, — to know I guess I need to eat. I have no work.

Nk. Explains 1 = 10, 10 = 1000 who said a dd quarrels

Blue Blood — 'the is 1 grd of Nk. in opposition to Zulus.

And what do we bring, just a small ox, not even a 1 J gizzing bag one

Contd. P30

Lattlope)

Mlungana (contd)

& then they did 'ukutunga' assault her - complete organism - she did feel gt pain.

When the time came, the 'hus.' killed a bead for her known as 'indlatandle'. This is done - both he & she eat from the same pot; in the story - cen. the bride doesn't partake of the indlat. The partner is used as the umvulo (part of the throat? jugular?) There is no gadaing

If the of her choice lives far away, she will tell the old ones. Umvulo.

Lixegu lethu, sagugu rolo, there must be some to look after children - we remember our ancestors.

(angt. zrambak) perhaps the lb of the → angetalapha, gives no clothes etc

Kugula kwaba'phakati.. after the 1st month when the moon is full the gn revere their sidwaba, + wear it

1st. way

Lagos Mrs.

F → dies.

Child of a ±1, a gf: 14 & her child' – a g ± 30. Flogs w. her – can't you give me a kiss, me yr. child in hell & ~~[illegible]~~ refuses to kiss her child? Gal says Leave me alone, laughingly, w're hastg

Motherless Child – died on Tahan and left motherless /
M. had never had a day ochness till 1 day and a – m and
she had a headache & by nt. time was dead. Her own
M refused to take / godchild' :: of the child died, they wld
say she killed it out of revenge, & so / F's M. snuffled at.
V unusual.

V. f g :: Husband left on affair. Stayed w M. M tell
she too fud, then went to her 'beg M' – she old have
gone to her mahome, but he had a cheeky wife.
Both grawing & beg M treated her v well, liter mahg
no distinctn betn her & her own.

f

26

Song for ukugqumshela

1

Ucamela ufe

kumuntu tundayo

Koka faka

2 1) Ulobolo nesque lefisane

lob 2) ok sibali nyangwana

1)

2) kodwa sibali angikufuni

3 Ubusa umcancaana -

ungena umazwi.

Food

Sikokun - bottom of tree, makes flat cakes

Daily routine

Begin to graduate today at Cob.

Women rights

Even 1 grain stuck the box

Isopuke - dzabuka (like old skut which turn when touched)

How of Vell.

Till it is betelad no work sand onkin head a any.

on 1 green bag skut can come ekulalam - it will

banga kitala.

In a vell of 1 Kg. no can bt a makwayan wil indland

but - alufaqwa liquka ontoni wenkos.

Abya

Inscwala.

The words of hate & magic 'preventive', / fact that they say all these terrible things is like injecting self w snake poison so that when / snake bites u it won't harm u - u will be immune. / words get immunity to actuality, nyalamatela - like a pregnant woman, warding off / ill effects of anxious pregnancy on her garden.

<u>umbedeka?</u> umbedula - big one

[Ole - judged it at 20 - 25 shill, not 1 either for 30
then doubt to have.
Tobacco snuffed - joins friendship. Comes from
farm of O.
[The Sikulula - Lombata attack, & big pot of beer
insted.]

Then he said well if we kill it, I too have a
chicken which we will eat (Bong). He also tell them
to drink their food. Pfd with that 6 more nigt, for
1 10 for 1 pregnancy (4 in reality) hardness paid.
Then Tuns cannot split in 1 twenty - Kusa
& Sajan being unwilling to do 1 thing ∴ it did
mean an exception of 1 few cattle they tol
the old - 'sent them back to complete 1 20'
But they was nothing decided. Then 1 beer was
drunk & snuff passed groom place handed
round & finished, people dispersed at

so one knew what was going to be done.
At about 2.30 Cathie had been hit hom.
Further complication. Lugega had a pass for Kilg.
what wd happen if Lugega people didn't
accept it. Idea hands of his grip retorted
'that's up yours. And you'll be put in gol'

Decided to kill. Cathie in Isibonga
Nkr. comes & pts out Lugega & shows his
F, Hsonga. the time longa
then Lugega is killed - it didn't trouble. Good of it does.
Lugega enforms Kabayeni - it did. the old Hs stands
outside discussed Lugega - & said it was a pity, both had not -
Divinde enforms Ngatsatse (caught himself Lugega)
(of both bodla 'ugakanga') he gg gala/a Lugega head on
stabbed stand outside Lugega & claffs sung

Ans st

The girls who had been sent to Mlalazi at the groom's kraal were also told to dance at intoma killed by the bride's people – the Izikulu, swinging their ~~hands~~ hoes above their head – saying after the intoma yemtwana, & wiggling in her mafahlowane.

Then the girls were sent out to the dance:

1) Igawotmeni sigamuke tene sigamuka kantolo
syabona umositeka.

2) Bahlasela ngengwe
lisombalo ngamatana

Very short dance.

A few of the girls scalled in to hold skin of the amen while the bridge is starting on the lugege.

The bride is called ~~[illegible]~~ go of the girls when the amen is dead. The spears from the Nduna place is used to fill the lugege.

The girls of the ~~groom~~ bride place help the bridegroom.

Only ~~[illegible]~~ as at the umlomo yetsayeni.

emaqeqe

1 who ollatsiwa pati a hudondula a stick in 1 c k
& they skinners must blowa it w meat.

All cattle w stabbed in 1st side.

Bayeni helped by a few Qs gqp too.

The bagqe is started to be skinned w 1st side, — ox
1 other — — . — — . 1 right side — cow,
1 girls who w skinning are "... it is their cattle, 1 cattle
of their sister" 1 is actually skinning.

Bayeni.

1st take off at foreleg → for bayeni
2nd " " left " . yabekwa
— Cut into 1 thigh, remove & remove 1 top skin.
[Takes about 1 unsasane] Cut through 1 top skin of 1
arm — 1 hunter. Chops out 1 piece nakuba an
axe.

[Koka lahlangobi bunye] Angi ahahlanga 1 lahlangobi.
sileqhe taken out today tomorrow. Beendet longahlanga
bugahlwa — 1 at hand.

Impossible to intubate.

Take out l kidneys. Then cut up l stomach & remove

inseparable.

Lungs

1) st feeling of gals Hs.

2) 2st backing gals Lum As

st contributes to solution) to l F of l. Any meat can be

gurgled into solution.

Insoluble -

Insoluble

sandstone.

Rest of l meat of l bagpipe muff for head - to l

of l place, even l skin of l arm is for l bagpipe.

Immersion of lungs to gizzard of l girl.

l H. which love l girl cant eat any of l enemies

[Shows we accept him as an animal,' his as to Mangana
[Samora.

as if I made meat. Often H.'s can. If H. or any H.
eats his her child will want to return home
& wont stay nicely ekatelle

Umtshaze - it is I particular journey w/ amama
I intentions. ∴ this hurt H. catched & so
she is entitled to it.

I H. starts I cafe w this (with Shaza) - uyanumula -

[~~Adamana has left - u blahlela ukuti afi bang~~
~~taken out I umgo~~

I umatshomile come only from I lugege

3) I umgange taken out of

4) I comp out blood

[I Ndwandwe people blahlela I ~~Uft~~ which anim, dat it
cut up like tree.

Sishwapa - flat bottomed a

[illegible], intestinal - fat

[illegible]

Umbilicus - l fatty membrane put on w l. blood vessels

l blood - makes it fatty

Gals lifting surgeons: eg

Lugida bungera emigration - 1s.

Gk get getting out l lungs & bowels & omosane out chol.

Hesb g l gals sing perfectly l. K. eg

Ayomostende sonte

Gals as tiny carry l lungs say with a chuckly intonation

'Gugu' 'gugi' 'Gugo Gugo'

Hard n.

Clans - Indlovu

Mkonda -

Mhlungwana

Zulus - don't ~~co~~ unite, w ~~Hesebo~~ Mhlungu

Indlovu emotuta

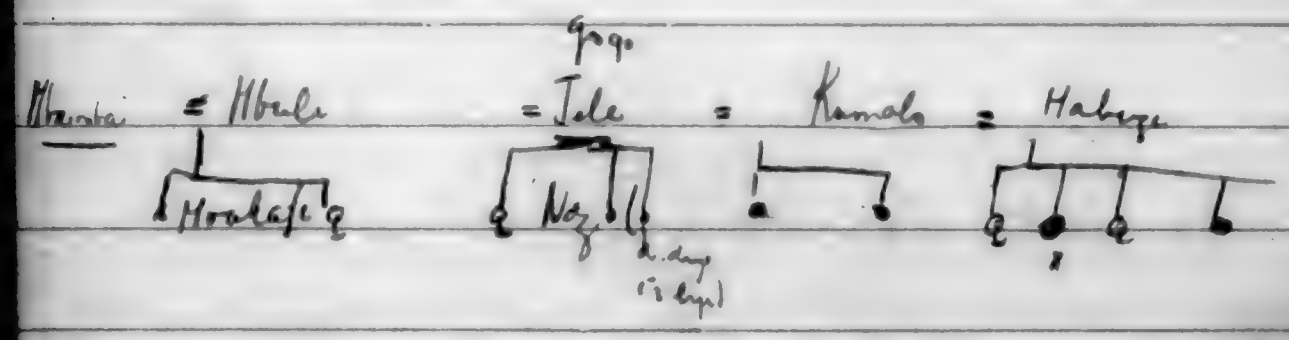
The old emotuta of Indlovu must be burnt elsewhere - not in the sedthos been planted - of so late I 'umoya' smoke well blow over! fuelless dry up! grain, but realises a nobile.

Lupawu - used mainly of unfurge - possessions - such as dogs, cattle - to mean species -
eg Lelupawu walutcati.ap. - ptg. at 1 obj. Same as Lullolo.
Nginalupawu ~~Lull~~ Lolulle Lwentlangela.
I have a nice species of seed (maize or corn) not often used of people.

15/8/36 38

Wsalon

Inheritance



Mvati's M & Nat. M. ed family soon after each other. Tole had 1 child of Mbanu Gd M & therefore was regarded as M of 1 hse. But Mvati considered he should be 1 hse, & quarrelled w his F & was Ho. driven away. By his son also sent away. Ho. stays on another ch area. Mary - got no cattle - ie → During Mbanu lifetime called (Mvati family disinherited) tg. all his fam. & fd out Mdy ashes [Pre cattle wh were sengelad for 1 daght] hsn & total daght cattle wh were sicard. The F daghters life time gave lepakala - sequestra middle gabe - to 1 daght fam → [ ] fam.

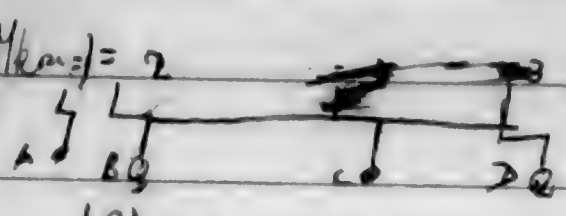
It is diss upp, 1 cattle for 1 daghter goes to her M's brother

3rd got square because his K saw behind the daughter in law's - gave him 1 beast, which bore. Philopello is only 1 X ~~was~~ blotted his wife in 2's cattle, wh. belongs to 2nd. X's 4th children go back.

2nd son well used transclamming for lodge, the 1st grade cattle is 1 leg of 1 big Brother's sister 1st D's go to 1 2nd.

If 1 2 Bros after 1 H. stays in 1 yrs. married Lomaconi, & the wife of 1 eggs was lost after her. If 1 2 Bs general, 1 eggs has not 1 power to take her & bros - she remains in 1 elders.

Mkonzi = 2



1st grade (B3) Bolda to A, Cassalammyambati to C, D's Bolda usual to D.

?// Because I bel. of I dont to goes to I Indlunk. dos of
mean that sometimes I ggs. child well have cattle &
I eldest son - Yes.
I lepahola or green tati in life.

9 Kanga – umahlaya ukanga –

Hlonipa.

injezi e inkosi (Prince Mkos.)

41

Igumgangu Hlamini

Tutsa

Song Hlezwe inkosi ooh o inkosi nezwe nye

wo wo (power) aba Indlosi, ashisizwe inkosi – ku bamu / ktfi ku have

This is song for all / huts – not only / Indlunkulu.

Before moving / Indlunkulu its dlulalela, it – carried to /

range of / ibaya & put down. Then the new guys,

some inside some outside & even in / ex k, ~~[illegible]~~

~~[illegible]~~.

On / arrival at / new place o.

When / Inal is being ~~[illegible]~~ in front of / ibaya, / Qs dancer

dlalisa w / umafahlwane. Kuce uhu snuff, snuff.

/ umadlotsi is told before / vill is started to be moved.

/ day / Hwala is to be dlulatad, Thus hlulig – done

at night; / actual farewell is said in / late afternoon.

The Indlunkulu goes in / afternoon, / umadlodlo sesaai

& / Hle sleep there. They r moved tomorrow.

The nomaenzana goes ahead – stay often with / ibaya.

invabela.

Nanesa / nyongo

theoretically it should take place v. early, but it seldom takes place before noon. – Remedy old e. says it ought be done after midday when / sun is going down. If / girl always returns then to / place they will need be saying 'wadda unnasane unyoko'.

The unotinka of girls had again slept / hut w / boys, + this morning passed for / ukunesenesa.

/ unyesi / 1st took it + ran w it to where / bride was sitting + threw it out doorway where then ~~yy~~ sis. was waiting / in / doorway + grabbed it + ran as fast as pos. to / unyenis + threw it in + again of / unyenis girls ran to throw it as far as pos. to / hut, + if / girls off caught to / bridegroom handed to another who waits outside so as not to waste time – a relay race, 2 or 3 competitors running in / same direction. / moistness has not yet been taken out. / gone should

To P 45

Lena T

Esipojaneni - landscapt, umhlatati, ~~that~~ no wood & use / lelube - can just pull up / grass in ones lands.

At Eskotini begin to plough after mealie.

Tabs

1 makeweyam is not stuck on 1 Indelinkly on sig.: it will drop away 1 immediately. It should not be stuck on 1 but but sub-tabs. Nor should 1 sub-tab be applied in three places.

1 make. should not be stuck which 1 happens & not will – it will drop them away

Kabandula - Shaya

be fast & furious. all breakables being removed. Ithali / roof & sides. irrespective of inmates of / hut until finally / bride puts a white head in / middle of / now emptied bladder & / of the girls separately. cellars of ⊼ / happens.

Bayeni sent the small girl to call / bride to him. / umpane asks to whom it shall be put, & / giggle, a 'sis' of / bride, says she'll go & ask / elders. Immediately / Nkosi man stopped her laughing & said the servant ⊼ run away. Then follows long discussion, each sister pronouncing their necessity. Try to persuade / girl of their choice.

/ Bride says quietly 'Both we ask our elders'. Then they say 'We are only playing'. Girl goes to fetch /

Comes Hakenge - / indunas of / old. Said they should put it on

Momentary tension

'go mother - / bride'. They but only 'of' Put on Bayeni -

Hakenge left before it was done / Bayeni

took / razor washed it & trimmed a little on mother

down at side from children to toe & then cut it
for bangle
On journey for moisture from my mouth
has decreased - and strong smelling breath - a
sort of mystical connection
Meat brought in
Sali in pour tea & begins eat from bitter meat,
then Q shoddahsaa takes out leg of lugger
hold leg
Ngiyagwabale - Sulili ngayembekela
downstream movement. Scramble of boys
?! When hides people out, begins hide existence ??

That out they stay at place and mouse all return -
tog w hide - shebell.

I don't.

?1 umgabowenca umazabane verdedze - it is not kufa, but it makes a o nQ fall - now N B for o kuna umstala for Q doesn't run.

umtsala - part of the lefuna (taipe

- grass

15/8/36

Food

2 boys can finish a steep between them, still want more.

1 man can finish off 1 umbhebhe if can eat - then he has come back from work

Porridge - 1st boil 1 water & then add 1 porridge.

Boiler tendhwa offin added to lupalosh.

Illness -

Development of dung beetles in stomach. - inkuba bulongwe

ikamba - inoculate if it has a bone. (Umigwa?) if it has colour

Lilala - now past stage

bugamu - stand ung of Klanstovene - for T & mtis.

togo -

Halande

Ukungona

I.

Kufuna umganga, kupsume ifwale, kufuna umbati - a umbwa, of any colour - kill it. Umganga cuts fowl kenyana lengelati & put it in a kugenpela put a snap of each part & both kufa - mabofe kpambo - umnukelambiba

impepo - ngaxosha / dead & ibofe / long pain suffering - being spoilt

mabofe - ubofe lomonti kufili awbahlupi

umnuku - nunuela - to make lose so.

kpamba - pambana

umnuke - umutela umbuba (kugundwane)

umkombo - root - kombos nangu umfati wakho

mostly of all

& both capa - umswane & umyongo itunselad

bire

Done a m or midday

Ffe sw gadon all lifis. & takes blood

Starts anywhere on I go along.

I & Q sleep that night on I did a shirt or mats, they are [? Pattern of mats] said to fuke me.

Fuke me Before they sleep tog. I meat is cooked & they eat some ~~or taken~~ cooked meat ~~meat~~ tog & give some to I other people.

I Scrumbler to I dr.

Sleep tog. on I did mons hut.

Ukemgoro

In the case of ukemgoro a Prince, the procedure is somewhat different.

1 + 2 They wear a gadal or umstale, which grows by the side.

Umstale he is painted in various ways.

Instead only one animal, there are 2 (probably 1 or) -

inkomo, inhlatshi are eaten by anyone or the

intuti - ~~[illegible]~~ are eaten only by the [illegible] and

concerned.

The first night they sleep on grass and not on mats - but

after mourning.

Reason of dislike & refusal. Can speak of agency
I assure of his B's w. real appearance, & usually refuse of
time & any, & else who as really. Lord Londonderry for ex refused
to takeover Lewis of his B. who died while he, Lord, was
still app. Later when another B. ~~appointed~~ & he again refused,
his fam. imported matter to Dublin. & she said now he
was dr, he had to accept his responsibilities. So he did unwill,
Payment by Bros of best. cow. – ∴ bayonet lobbies.
forced you. ~~ob~~ Took it in force – Recognition of I service
you under I fam, Lord. was reproachfully mis lies.
for refusing by him again & when in dis, no I will be
with to look after yr wives, he will 'shona, & yr
wives all scurry about in want. Thus he regarded as
a curse, & he was even rude averse to lingering I &
Hom invalid in I unsane, & may be full a not

ayengfuca - to guess, I wise word

Xo - so to kalunela - upmand
Xu - " " tuga.

Malunde

Von songs Zulu

Shoozwe mkosi - -

nezwa nye

nangu shoozwe mkosi

nezwanye.

Sogaga tingwaga

ie war songs song for mong / mdlunkulu s. 1. /

cattle ke s moved to another song

litsunqe

He doesn't pass anything in (the), he just does (place where it is up in):

umuti: weldale

emafatsa mow

a ugula lukamba - litata

qupa umhlatati: of a flowing river.

(the time the sparkling) roll. the pots — neither pupa nor (pungas) does anything else.

Poems 2/Hes

The fat - amanda lutulu - drives away (lighting

umfati emaqatsa, amanti - make it safe.

umpama

never stay dry like wood - (iron.

litata - strong people to - (lower kraals +

not lulakla - small shrub - spreading

?? sodi ukutatsa - make to love

Each Thunder + lighting or (snowers. (lting this it strikes a ~~lightning~~ green rock goes so deep down as to hit (bottom sand, + in (case of a flowing river (water ch. has been shrub is washed away.

Lupan Lwadlinqwe - Lubobo - Ifamey
Kwangesa Lupan.
Pewason of M. -

Qa/q -

H

Sala Bora - Tshangaqi

Hanaqa - girl further Mbel - search
not branch

Case - Inheritance

Sala Bora Tshangaqi is 1 son of Ch. Hapsko. Hapsk. and having many children, + wives. 1 wife was a daughter of Cetywayo, + her son was Sala B. Kng Hap before matter had called bg. he hereto + pld out S.B as his heir. But some of his fam. refused to accept this judgment, pld out that he had taken to wife a sangoma of his own B. + that 1 child born of that union, Pashaga, was 1 heir to his Hof, and 1 heritage was disputed. S.B say that his F had taken 1 girl of his B. as his own wife out of love, that he had not taken over all 1 tingami of his Bros on marriage
case decided in favour of S.B

Cattle Diseases

Mbenzeni - ~~[illegible]~~, 1 belongs grass - contgs. Eum any meat should not be eaten. Formerly eaten. Treated by tum.

mhangane - leg swells, contgs. eaten. Treated by tungga

Mahakane - eats 1 lungs, & coughs, edible. Treated by tungangu

Lupense - Kaffir cattle 'cry' ~~[illegible]~~ E. Coast fever. Not known formerly, & not treatable nat. tungangu.

ihle fundafundane - small insect, poisonous. chrysalis

Inkungane - lies at over of ears, foam appears in its mouth. Dies too quickly for it to be treated.

Case (continued)

Salib v Dawoodsahib – sec 9 this P's book account.

Black-white relations.

A white had a farm, he relad a lo. to walkbaugd
w his, 1 white overs, but boys paddling 1 nat.
Food to be ~ dna.

Licensing

Impos for nat. to get licens ~ urban area.
Licens refused to Djing 1-900 capital demanded
for Ems.

Expense of one woman at Hazeredas per month

Clothing 3 shirts at 3/-

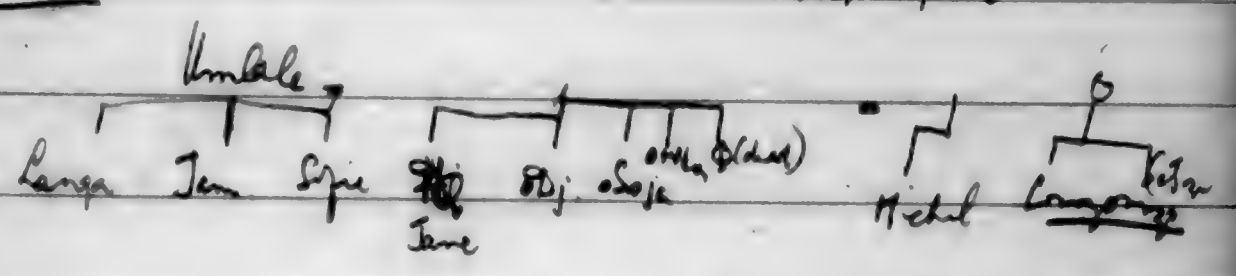
3 smocks at 1/3 each.

Food 13/- per orti for meat - 6d per day. 1 diet of porridge

1½ lbs meat per week quite inadequate

Life Hist

Valindjane



≈ 12 yrs old started in kitchen at 2/6, after being a transport driver, (v clever) — & then again 5/- & then for awhile worked for Mr Robertson 1 1 yr 1928, & bota lobola, £5, credit to, started playing for money & people

(6 months) got super cart/24 & £5, return of

Went to Natal Dec 1929. Worked on Railway - 4 months £2-10. Got sick & returned home.

Learnt to dig stones + built stone huts.

£5 & £2 for a single hut.

Yes you work for Eva — works for himself - proudly too.

Earns as many as 20 head of cattle a year now. Mrs H. very grand, + has 2 children by 2nd wife then he dies

If — grow up boys after yourself yes however doesn't count

Inheritance

1 heir of 1 fam is homozyg, but the 'has recess' - x 1 eldest B, large 1 heterozygote is also an idiot. 1 girl of Di. fam has not yet = d, & his M. had no hepatolo - ratic fam. were left quite stranded. Perhaps so done to take over 1 fam cable. will work for himself.

14/8/36

Hlyde - Lere

Foreign beliefs

Inyoka emakhenda - a many headed snake which fights & kills people. If its 1 head is killed, a new 1 awakes. Lives in water. Not negro & 1 Swazi

Indlala

Indlala - 1 python which eats people & cattle (not all time) tops of land

Jonwa lemnyama lehlala emantini - v little ears & mouth, eyebrows, one 1 man's boy. Lives to Hlonde at stays on 1 sea, beautiful, has 'big work', can make a dumb man speak, lives in 1 sea, used at ricewala

Limuka - it bites & 1 meat just falls off exposed 1 bone. Unlike other snakes the dog's bite fangs.

Case of Hermeias v Hybrias.

Hybrias / lieutenants of the King, Hermeias fell upon him. During Hermeias' life time Cetywayo endeavoured to bring a yg. girl servant of his acc. to Hermeias supporters, bec. to / other sector. Herm. was given his girl as his sicilia, to endow to whom he wished, he left to commit heir. the 'bauhelard' her for himself, for she was beautiful & she bore him a child. ~~[illegible]~~ During his lifetime he said he wanted his boy to be his heir - part of the form. refused to accept his & when he died sector of despots already present. / grp appt'd / B. of / sicilia, / other supposedly Hybrias but yet as usual heir / rebell of a Q w / s boy of / gdH. The Herm. grp were peacefully annoyed ∴ / Hybrias sector had not even consult being Herm. & yet appt'd on heir.

tip shoe - Cattle b

Cattle Hog

Punta / cattle is cracker eg / Indlovu says that if / mantra is used cattle become is wilder fetlo / dee & destroy / gardens of / people. It is better if they use / intelatu is / ibulalu ol. & more greater than / cattle will be still. Nkombula uses / mantra hog parts used. body, skin. It is usually put in / doorway of / isibaya, so that / cattle come home of their own free will. Some about / beginning of planting season fetlo the cattle atishaghi,

Feb.

1. 10 + 2 - abroad town, returned back home 1 cattle & when I came to sale for H. & L. they were already at in place

B

Garden Plague

Mildew - attacks / leaves w. a moisture, w. small insects. It attacks mgs in particular - makes it horribly bitter, + / red mobile shade it makes dry + useless. Not so bad on marbles.

Whitefly - attacks nasties, geraniums + mige when the plants are only a few feet high / leaves suddenly turn white

Mosquitoes - attack everything but tomatoes (+ marigolds +)

Quantities for successes.

At Hantabolo - 2 goats Kroom, belongs to each contestant for 1 owner of 1 wh. came up alive was 1 mkosani. On again we are told that 1 2 men jumped on + 1, wh. came up on 1 injured, 1 brass bangle on his hand & 1 dead.

Sadly some that a horrible creature stays in Hantabolo

Renewal of Power of Medo

Practically every yr. irrespective of season Hal. gugulas or 'wuasi' his meds. He kills a white goat, spreads out all his meds & sprinkles them w/ gall. Then he takes 1 chyness sprinkles that on them, & he makes a foamy mixture with his washes them. Then he washes himself & vomits - uyapumisa sidziwe

Lwamba

7. Lwangu - undergoes

Lutzendo

Hea - Lopé Bisi Ka Bayeti 70

~~Hea for changing the at hut intala~~ Umtsala

Umtsala is a magic plant - it is fed to Ka Bayeti, & also for mayamyendlela or day IH comes out of the hut. IF stands and dancing of Lashulang uyoka. H makes a fire of umtsala & IF on his lap - heats Umtsala with his lips. IF cannot hold a child who is unpaid. tell it comes to IF of its own - or it might happen again. Child can't be put on F's side of hut. Nor can anyone IF live with his wife while she has weaned child or IF will be sick. Nor do they want a repetition of this - ~~because~~ ~~they will~~ they do not want to have a ainyeni - a child whose cirge is not well & whose action is easy & uncontrollable. Nor do they want the child to be like that.

Some people don't do this.

Herb an common use - known for use by Hottot.

Kathlungatlunga - used for stomach

Iskomi Kwatlunga - also for stomach.

Unstunta mata - sense of disease when / choke swell. comes from / tent.

= + Re.

~~Luggage is not back & killed at same place & not of F conduct~~

At 1st place that is not called luggage but 'umvuma', & that only what the people prefer. If they send back it, it shows they refuse it. The umvuma is killed at the place of the ● & not at the place of the ○ like the luggage. The M. of the ○ often refuses the 2nd lot. 'go back' - I eat the catch of X (1st). He mustn't eat the herds of 2 people - terrible case, the children will all belong to the 1st. 'umthlanti umtoti ambi angenisile'

Depends largely on if the M. has caught a Vumbela wife 1st & married some other & waiting long time for the lobola to go to her parents. But they never appeared so she married Vumbela who pd down the lobola w. pleased. and often all she was best agirl before, now she was a ○

large tapered

jugulum

double escape

Lakhatsubhale: B^X = a g^Y of flamm & lamm, the Y
quand X of her own free will, the whole thing
at his place & same night for her to convince her
parents permission. Subsequently w/ 1 rede pitan 1
sidwaba. When he paid her bob he gave
10 + 1 for 1 rede + 1 for 1 sidwaba + 1 2.
Then they venta'd 1 girl to another p., & all
cattle were returned. If 1 girl had 'tigwadla ugwa' without
her parents consent it would not have been returned.
1 2nd bot 'kwerana' 1/15 - 1 substitute.

Village

Tungelo for Indlubulu (Building) 74

umtwazana wapela!

Umtwazana umtwaza lukhulu

nyaka tsoka tabale

babe

babapetia ndlawu nesando

Tempe fot - I plant of rope for hut - nto good

4

4

Kubona - see and also to perceive
Kuva - to hear & to feel.

T Magetu (mnyanya) 75

The body - umtimbato part of umhlatu -
it is all alive. The skin holds the parts
inside, each has its purpose (mdaya) is
not known to the person, but to tangana -
tangano the the told by dreams and the thoughts by
other tang. The head has four holes - (nose & ears)
that must always be open, the eyes are open in
the day but may see in the night (?) sleep
does not stop seeing is also inside the
head. Kubona -
All that is inside is alive until the end.
Blood is like rain - no one can live without it
But its mandla is stronger at some times. When
v. angry it gets hot from within - in Kgs case
it is dangerous to others - his spit, his looks
can kill without his doing or even saying anything
The body is sesfuni (machine) ovenandla (h)
Diff. between 'holes' for ingene entering & for pmeni -
1 exposed 2 hidden

Rathaby 7d

Umoya – spirit, breath –

She has it ~~[illegible]~~ but it not yet Nambulukeo.
~~[illegible]~~ she cannot get tandezela. Her hus Dalela,
his ~~[illegible]~~ wives – 1 3 wives of his. B have all got it.
She got it from his older sis Dongikile.
"It makes injoice n mouth" / tears come easily – I
feel very bad – there's feeling in / shoulders which
shake + then u feel better. Thus is not like being
possessed by / wappengane. Both ways afraid of /
full delight.
Nelephi tried to stop it – went med. doctor.

tikutu

umbiffo - 1 bead belt of 1 men

Hudhuta Healers

1 ematwaini agn help 1 bodl + so don't ola gs.

They work in 1 Indlumbulu round bean stone hut.

Each g has a stone or, ch she rubs 1 medicines off - ~~2 kukudulu~~ kukundulutā or kusitile; when done by hand in 'kukundule'

Healers r also ÷ into 1st second grade - tikutu is 2nd grade from ch. beer is made - they r 1 small healers, from 1 big heads 1 tswenya r made. 1 tikutu (see p. X

Customs: he must play w 1 grass + throw him on to 1 ~~p~~ chief r 'ingabeba' - make 1 no. of sacks fees.

And for 1 same reason w must have ff in 1 middle + go outside unless w take a cob w us or poke a medic in 1 slit below of 1 ear

There is no public display of medicines. Each g receives 'tumbote' for her labours.

X I men + women pneumonia I tickets in a stack. Then down behind the mealies & fricated off.

I mealies in pot in I can etc. why if in a going to come back I same day.

13 Qs worked for 5 days at I Indian mealies, & filled 33 bags, not chg I tickets.

18/8/26

Intsebu — Hlazibuko

If a ~~man~~ takes 1 wife & then another & then another, if 1st is left to bear, & 1 2nd wife bears first, her child will be 1 husband. Thus if 1 2nd wife was going to be 1 mam wife, her child can be both 1 - & ~~even if 1 2nd wife bears 1st, 1 child is 1 husband~~

1 mkosan. In that case another B, is told to act as his husband.

But it is most probable that he will remain only 1 husb if he (ubaba ngubutsanda lobukhosi) is not seen to have impato & his Msandla ~~[illegible]~~ If 1 F does & 1 choice of his heir is simple, but all 1 children are not ~~[illegible]~~ present, or is sends scattered, 1 husband is called ~~[illegible]~~ of the stakes 1 1st son & after puts 1 1st stone. If 1st born is a girl, she will do it - as in case of 1 sister of Hetsafeni. Then (labanye basitela basitela - absent, & burned in his absence)

1 husband is ngabanye ungaggwe nye & he is told that he is not 1 heir; he is given a beast for his poor. If choice uncertain 'bukan a bonke' lunsele of ngaselisi nesity & 1 children are 'stamped', & 1 mkosan ~~[illegible]~~ is pointed out.

If

Nakubomakhwa kutsi lomfana amelele, kwesis

? usgwem lapesu. If this is known, the kwesi st sod ehi - 1 2nd

day / dr. nyebatatsisa bonke ngemanti, + kelle ex amem + khes / skin of

(I seem not yet understand this & pieces of med. on front + à behind. 1

of X on page Then / folly a in other / 2nd he goes

alone + stands examinem, looking at / grave. If it is only lelis

Cinsiwa of / 99 gods + ⅌ - in laws ⅌ that inhosan chosen,

& new dies, all wear mourning, in / middling / 2nd

moon when it is full bantwana ~~bab~~ kuba kulule,

lakhle tusambe - badla lubisi a cinsa.

Bonina abakalungwi - abalobatana, abakacuki - both - his wives

/ hes :. + / 99 ox + ⅌ 1 quick ⅌ cinsa

~~Lesday, th~~

Emagwa tied in / skin of / ~~[illegible]~~ amem used for lima

~~2d day, mon~~

emagela - branches

titsa - [illegible]

2/ usifatuma - fat person or big bodied person

2/ gweba beela

: kudwangama - / noise of much speech

If it is undecided no, talk / gossip

~~umgamela umgisa~~ - ugogogo

* umbombwa bomyama - dengang

manyatse -

: engetafefuleka - kubalula, his F will be when,

ubematina - fum

mcongo - / strong in. of / ndlodla - neck or to bound, tied

not / was dieff

When ~~[illegible]~~ women die, their skin skirts is not put

on but placed near to her

Succession

Lapsed } or
intestate } - a person who by / part of law / of nearly
attained / chieftainship : in a semi independent
house ; if a chief is killed by / intoxicated /
unknown gunders straight to / brother

Q this (see written up notes)

1 thy of inewalana sent clothes r not burned but r
purged. Tyagyewa 1 spear of 1 and o has a new handle
put into it after 1 worn have.

Inside gatte se burned w hem.

tigyewa - new

Intukuma - o tibi basut - rubbish, odds & ends.

Q burned cars sidewalks

1M distributing her property as she feels - if daughter
has trouble to make a case 'If w steal a thing

10 for 4

(Bldg) Housewifery

Regt. between which it is further to be a good worker and further is to keep it clean and in order. Judith in favour of Letter.

tells of how she past a most delightful well, asked who lived across the, surprise when from under sheets of straw came human tongue. Hockey

= daughter of Q who doesn't hold up her queen.

II → child

Ilkungiyela – retort to Q who cooks for another's child.

[almost better for I H. to be dead in favour latter learned by I Q on and then child is concerned. I Q at not fit for another child, but then Ill. of child not respect her says

uyangiyila – I have stolen some, as haven't cooked all I prepare is cooked is badly

Qweet Ludjodjo – Inkhumba – some people have bad blood not their own fault. I as a result everyone same never dislikes them & doesn't want to be with them. This hatred often brings bad luck to them.

Kungelembe

Disease & Cure

Umstosho - old person shaggy head - 'Ewu, dri'

Tisu - stomach trouble. 'Ewu dri

Kwelela - yg person who defecates + defq, + eventually sheds blood. 'Ewu does know how to cure him'.

All poisons & mixtures of coat-leaves - Tungaya

Cure If a person is bitten from Lobhalela on their leg, a Q who is suckling squeezes milk from her breast into cut, + another who is menstruating spits into cut

Ligonde - 1 disease that kills a lot of a'd Q. Dies often straight way or after a short time (eg Hlumbi) or just cured (Inhai entulu) 1 Q remains still, upabundga & healthy Lulubela is a big of olden times, ubenthlola is 1 new sexual disease.

Ligondo → Hlumbi

Death of Hashamba Kumalo.

Reason Took ill suddenly ' that it was just fever. – but as he had been poisoned. He knew he was going to die, his we hoped he did escape. Tjwala, umasi a umgane – That's why I poison is put – meat ezwana zengeti, ubhiliyo ibomnaziga + of other person

umasi ubhiliyo ibomdlope – ibomnaziga

tjwala – umgato + umatsambo tuya gqunwa / kufa if it has been put in runs all over.

[Conversa –] But most of all in sleeping – when umuntu + bleeding both in hot.

He felt he was going to die + called together all his children + his wives, for he wanted to ' kanyisela who did take his

[Imbaza Hasikiza]

inheritance. They all came & has blessed,
& as at fall he had not yet spoken of
his mother, he called his children and
'Kaulau nonke. Rosala lahle bantwabenu.
Hambani lala. ~~Ngiyi~~ Lalani labomage.
And they stayed w him & then he bade
them farewell, & said 'ayalo ngitatchambela.
& he told them to abandon 'way of'
sw. w all burial rites, he asked to
be buried 'ready' Xns, & for his ayay &
last prayers, & he said his wives shall
become amalobola.
The last wishes were carried out. His wives
put on black blankets & rows of black cloth round their neck.
'l. yd. & black cloth. The body was put into a box
& prayed over. & patch. closed. he was an N.G.

Prov. of Food

ukusindwa tongwe - if a person is late to com for food

ukwetalwa indodze { so food is finished

2.

sulasibam - like after beer when u want meat, ask for amafutse ayasulasibam. There were da quasi pellets made 'fulwa' by 1 old x.

umgomo selitobosha

x 1 Mr from 1 chiefs area cannot prayed at his grave. There was no lunar heat, x 1 weep. took 1 from of prayers. (Note difference bhi kutala silato - 1 weep. x kulila 1 cried.) The widow will not be squared, ∴ both his Bro. are Mr. They don't know what will happen. They will probably return to his parents chief who x upp. marry will be washed off agn. If = d to a c who wants her children he will bud juba sesu, x juba lukhalo. Otherwise will ∥ been for 1 deceased.

19/9/36

Cattle in Bekolo.

At present time they cattle are thin, calves die. But in summer when it rains they get big & fat & eat leaves of trees.

Intondwa, umgamba, umgano, lubili, mzalezembe, umtolo, isingga, & lishwaga (underpart)

Agric: hat to plough - must wait for rains, but they cannot cop exp. nabele is excellent - plan can't harvest all that has been planted. Esp. good black soil.

Water - Co-operation of all districts in getting of water for supply of people here in Bekolo. Well will give bring a pot of water, another a kettle & so on. Terrible drought - a boy goes out 2.0 early to fetch water for bathing, & a G may be out from early a.m. till late afternoon fetching water, catching / travelling

Dubo

Right on sights of ☾ or ● or to food or beer. Everything goes on adgl cela – members do not to offer I been made by his ~~friends~~ wife to friends. When the beer sets on a pot for hours he can't give more than his own permission exp. if ceals. Members observations Kalle – soc of gurnels if the does. Va can a ☾ despite of his hosts food own permission. he will perhaps have gone a long distance. come back expecty. beer or wear – he will be right fully engaged if his is not there. tho' they put I food in i place for cooking purposes, it is diff as some friends come along.

2.

endlela

& lehlulegabomo -

2 Intomazi -

gabanile - (sopha) only ½ of what, laitosay

ekhwi

Hed

92

vela - Hlomda Indosi Indlela

To make a barren woman bear

{ red nobele + i agamkasia lomhlaba. 'Hlelwa na qd' - ency
umkhiko

must be fetched from elsewhere / Q was bewitched
w her barrenness. Then to this w add something made
& make it into 3 potes, 1 w hafela + when w see
that 'ingcofunga lijondo' - that w are have ge pemodes
any long, w stop that mode talent ohe - + 1 chilla w
bow. He rights himself as F of Hfengu, Bakwesili a
from of 1 Royal family. He also doctors / e.
If a Q w barren he has to people go to people + they
w do go + fetch 1 2 ingredients. These r moved w 1
lehlulegabomo - (herbs)
He can also make a person tomba if not yet married
+ he can Gugula / sem - if a Q bears only girl + only
boys he can change / see of / must child

Shaya

Story of Gill

1 ó + 1Q + 3 children. Hard working to w. 1 day. 1st Isibaya, then Ibuti. There was no doctor called to bury in 1 place — but this will be done when Ibuti are up. No visitors any back, this is being heard now, + he will give it when ready to those who helped. They were friends in 1 vicinity, two spans of oxen; ∴ 'tanta bakhekhelana'.

Ibuti + + his wife were charged with a spade to bati; but all imagine, + nati iti by oxen.

He will put in all 1 bati first, then put up 1 sibaya + call in 1 inyanga. In 1 meantime cattle will just sleep in 1 ve lds + no gardens in to be. they can go + do damage.

He first moved 1 sibaya, then 1 mat other madlada + ~~finally~~ 1 endlunkulu, having behind 1 hadlada where 1 women folk will sleep. He will not return to sleep at 1 old place, but will make shift at 1 new till all is ready.

Tetsang is hard work - done by himself & his farm.

Howard :- furrow ~~drain~~ / tin mine ~~[illegible]~~ was going to be dug into his grounds. He had only been at / old place 2 years; at that time / furrow was nowhere near his home. He lives on / farm of Habela, waits for him for 6 months earning £1-7 p.m.

Discussion of / advantages of / site - / farm w. he will build his wall to keep off / wind. The proximity of water. The gardens due on / Umtata - adequate, on farm land.

Godana - / induna appointed Habela, & farm cases go to him, & he collects taxes.

Malangatonke is / native school, being at Emkanana & cases both / roads here go to Malangatonke. Godana not. hears cases in / 1st instance, but if there is anything complicated, it goes on to Malangatonke

Aug. 20th. Locked envelopes

— plants started.

'It's nice when it's finished you stay at yr home,
now kufa Kodwa.'

M. of I who lives at Mahlangu can't help.
I will stay till I work is over.

Note contrast :: of poverty — yet adherence to ends of survival.

Ukungumufela

I Pelibhlati sigamla khona ~~apha~~ egolo
nokwengezwelo
sigamlakhona ⊙

(litinta - / penis hair

I a Ugudugazwa lapha endlini (~~Ayoba~~) umfwengenelo bop
(great each to/otin - kitsi gude)

b wengam

c udla yone

b { wengam
ubekisa emehlweni pezulu
udla yone

Tshangozi

(1932 n)

Nombulelwane customs done for 1 ram, & is separate from 1 umcomcogatana which appears slightly after 1 girls wear little loin cloths of goat skin & beaded cattle. Both ceremonies take place in summer.

Womens rights to property.

Princesses who count in their tribe, got lots of these girls & did dispose of them as they pleased. Even today they get lots of cattle of their own.

Nyaguwose for ex. was given a breast of a lioness but was later handed to her by Ntjoele who is father of 1 cattle of her childhood.

Food

Lilklabklar-khale - v nuyat raw or cook w burning.

umquston - nyakovola - stamped, nyapucula -

to be without / only membrane, then it is cotten.

Plainly mice w tindlabu, wh a pot on them they too

w boela ogt.

Kensing

Lattdzebele married chief of Amangele, D. of Ndzasenbele.

has no children, mother past 40. V pensive

at 1st, but after 1st and very fold 1 well interview

heart.

Fed w. incwancwa

Isis of 1 H is more likely to lost after wife at orphaned child than

other wives of 1 o, even 'Kabomma' (1 chief's grandpa's) is

better than 1. . . 1 o

Few days later met Lattdzebele - fat chield

a gt. bunch 'agiple amyamemi, amapli

~~abbhlinji~~ emnyemi' - can't put chield

down same ch cryg. Diff results from the M.

Lp. Hkatitwe (Su = Zulu) belongs to Walton Education
= towards clerk in 1 Bradford Mills. Her clerks pictures
the left of the 1 go for the country & plants
about him. There worked a clerk and arbitrator
name, Hlati, same clerk. Wife lives in Cambria
& works for 1 Ewing.

Ajungatantu about to = R 1 of her speaker. He has auto
surgeons, & R knows his but won't tell her to but
urges Di to hurry up & = her, R before Z finds
out. He feels he wants Z, cost so much for several
reasons but to look after 1 light work & w
each other
He has chosen a ring for 13/6 & hopes that 'Lati'
will be able to give him a bracelet 1. He
showed him F. & L 1 cable, 10 & Z
before he went to 'Hamlet' for to publish

Kutshogota. Kuhlanda.

Ibanos After having received his ordination, ~~he had to wait for leave~~ he went to a missionary of the Zulus church, Kwelyn, & told him that he wanted to go home. He then waited for a letter from his umfundesi, & then he sent 'Ekontolo'

[Cake 4/-, veil 18/-.

Bus

10/- from Ht. to Brighton contract price, 11/3 uncontracted, 3d class. Uncomfortable, 1st class 15/-. Bags on return journey full 11/3. Most of time had taken £3 or £3-10 credit.

Railage for meals per bag.

1/8 Ox	Brighton to	Oxford
1/10 Mt.	" "	Hobart
2/2 B.	" "	Brandy
2/6 N.	" "	Steg.

Complts by ratio of length of steps, hard steps but most of all I underneath of swing I drawing 'Bagatelle' - come on, hurry old Bagpe for water 1d - on getting out out.

Cattle Disease

Hkonyane - Red Water

Umbengeni - Anthrax

Hlengenge -

u Hafaya bunga - E. coast fever - finish everything entirely foya bunga

isi fomakazane - also E coast fever disease of tick.

emakazane - " cattle comp.

Pumela & Jobani

24/8/56 106

Case of succession Mbulemi & Mzengi

Mbulemi was the oldest, & on his death his heir, rejected by Mzengi, ruled. Mzengi during his lifetime had a girl transferred by Zulu empi, the being the Kalipa, Velelegi clan. Mzengi died after having put out his heir, son of Lallelefshwako by name Jobani. In the meantime the being Mbil. went mad & was sent to the Pretoria. — after a typical duty of Mzen

Mutilation:
Part of Leaf Missing
Text Loss?

Mutilation:
Part of Leaf Missing
Text Loss?

Succession case (contd)

On 1 death of Hem. 1 B's of Hbelini were called here, or were found out of heroes still alive, bid Pupale, son of ~~Lakeb~~ Kalipa, to 1 bro. capital & announced him as 1 heir. There were many discredit factors:

1) 1 main heir whose father was absent.
2) 1 as of Hbel. had not even consult being Hem.
3) Without waiting to find out if 1 heir was ded, 2 deputies of were regularly here Be- (of other hts) They had only waited 3 yrs. & this was v. seriously considered.
4) Then came to Lob. bringing w him his apparent, & after a few weeks his little M, Thoque, arrived - seeing Pupale then he received tumours had 'cila' - unknown & was on Pokpe too. - a trait accepting of fate.

Death of Child

Sto child, of Kathleen, died at Nag: hospital. Had to be fetched & buried in bush. I tendered rent for a suitable place in Shillo, & then they took it to be buried. I wives go from Sto. & Zg. ~~[illegible]~~ for I suitable Zg. can see no I till he has learned when a person has pain, he does not want to speak or to look a person in the eyes. No I went go to I Zg. cases are postponed for 1 or 4 days till I body is buried & I Zg. has learned.

Gen. reply to I death by members of I fam. – eg. co-wives 'sisapala kamdeni, we have pain for I death of a child.' [Certain amt of resignation, certain amt of sympathy.]

Succession Cases

~~Ubad~~ Nemeji had 1 wife on Zulu side & 1 on 1 Pretorius side in Natal. His cases however came straight to Zulu. Sir' Tere was a Zulu woman in 1 other case.

Lemon or Shot

Then fast lemon and underneath from a small pepper - boxes for feathers will be discovered.

Gun can be loaded but not sold in P. Rico

25/7/36

Mkungena — Sencala

It is not good to force tshonga, ngoba bantwana basomana endlini - fearless & children by dryft will be attracted to each other & commit incest. It is a big sh. she refuses 'ala', dislikes, but it is a big fraud on her dy / elder people. U much better if there is a child by / same M. ∵ he realises it is indlu yakaka, & he has an interest in it eg Halungu Bunu.

If they do not 'patsana kahle' I will also decide he say he did not send fetes & has own wives & many. Then she must. Her heart is so heavy.

Ri fan on preference for sh. will return is a. g. her own choice.

Ears — Indlo

Ear cutting

Small roots of isigedja } cut into small bits + peppered again. Used for iguna
isigunga } Zulu

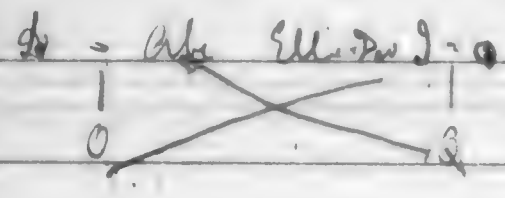
incatavane } used as well, no use for blg or not used for
(ingatavane) plants this it grows high

Isigeja is root of isigunga grass

Extreme courage: 'they will talk about u at home', + u don't want him to laugh at you. Children screw up their faces + contain eyes, but make no sound. Another: ears are washed + seed taken out + sometimes fat + put back still no sound.

Ear cutting = growing responsibility. ears (both exposed - torturable w. fire in lower part - for sex + vacation. Ears - Kuva to hear + Kuva to feel: 'Hands' to Touch / take / give).

Hungerer case of Iracura boat & Sbake & Hkahmile.



la Hlulo x

~~Abelly~~ Incest

1 umtwana of M. B. x 1 must not x . ∴

wendulani bantwana somana endlini

2 umtwana of ys S. ~~[illegible]~~. –

unklanyelo itsatsa etinini – mainly of 1 Qlomnu

3 umtwana of ys B. x y ● x = Q

by. ● ● v ylin

it is abit. only if v. fan. it is done, but it is not right. Really it is his 'M.' ∴ of 1 same as M.

but it is 'gangile'.

4 umtwana of ys F. S.

umzawelo are taken. Done but possible.

[umzawelo = tsatsewe.]

No doctor is called but –

'kugabatwa nje – reproached, emanyele' Punishment

is v. often podesh children. Intole time

5 Children of same M. by diff hut.

6 All Mom sh. call v. H. of F. – tfungise bomvu

Ukungena.

If a man does his wedding can come stay w. his sis (unbuntwa) at her husbands place, but he, her hus. must not = him, ∴ he is her avoidance. She also must not eat w him either.

For a B. dung / life of his B. dies a nyan to attempt to have sex this w his sis. w. he / knight of danger. The man if he finds that he is discovered will try to kill himself! (kulinga lomuntu) Qwell gives say 'ingisambili' he will (katkunga is much formal) dung it. He will at least be driven away + / cattle will be fine him of all his cattle. / ygan B. of all is happy, calls / wife of his elder B. wives she cooks for him + does anything for him like for her own hus.

Formerly many people will hang themselves from shame, today they can run T

Thly. w Qlla

Mrs & wife.

Gt. affection this Hindu & how his Mrs is making him
unconscious for him but, as I learn the rules & gives
her advice. Mrs H. sent along some coke for t.

Hair &
Child Growth. Sivapi, Hanuman Thyagi
Girls bring their hair in wet earth usually not
even bathe so that it will be quick to grow again.
'Gift is thrown just in day grd, it grows but
tyagipata.' Hidden in Ganga & nagatukasa &
hair has in I hole. Fear of baldness. If no
mud, bury it under ashes & and antikuti of I will
Tho' ~~they~~ many no hope feel serious about it,
they get quite agitated at I thought of burning it.

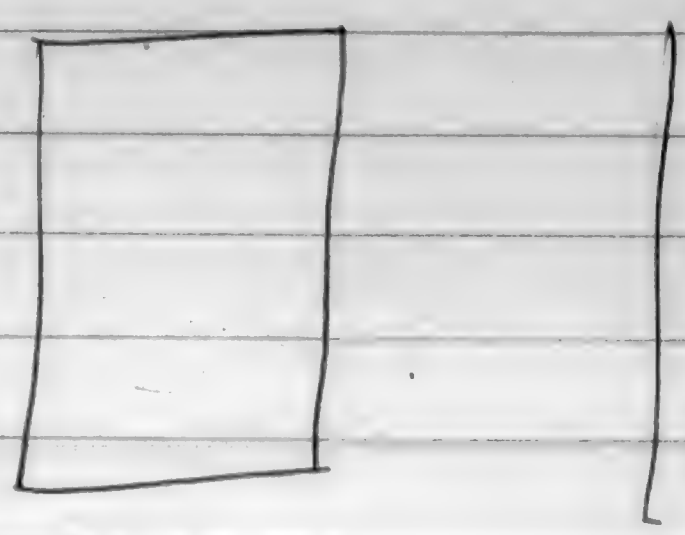
Long

Hocky / kufane kalo – go cars go 'nui.'

Telly tales of / mines – difficulties.

Natives customs?

[illegible] - [illegible]



2 6/[illegible] 118

Sick [illegible]

Grading of lama medo: (demadly Ken)

(Lights - med for lumaing)

If a child dies then still w. yg. the of lama w medo wakin; 1 ([illegible]) then H's also. If 1 child is bigger, lama w emasi v med. The [illegible] who bury 1 child lama w an [illegible], if w bigger H's [illegible] a beast is killed

If a [illegible] does, dey wein v bunell lama w 1 medo, 1 ematambu, of 1 beast. They take a bili of 1 [illegible] lit. mixed in wet ten spit it out v ten swallow it

Death & mourning rites of a Ch. a Prince must heaven - 1 body remains [illegible] 3 days till all 1 neers people have collected to bury it. Be dug goat goes w 1 body, 1 bone in wrappers 1 black skin of an ox.

Sick of Vangit - [illegible]

1 [illegible] 1 hut till it is sindgua - then they come back. Only 1 mourn over the suspend.

Hunte

Lunte, lustongolo, litakayezi, umzonsi -
amum pattitals 1 Ew for being killed.

Fam

Bolion - aqeb fam given 2 people at 1 time for 6
mts ie 4 people fler ep. No pay. Jack for
tiwish. worked kitche

Mullaghcott

Deb. of (Hawkshaw) Sl

Father of Deb. : V. N. B. keeping watchoff : of 1 son of deb. - all V. B. in a v. short time. All 1 Dr. corner below 1 Dudlow.

There is no gen. cons. trouble at the reflex.

1 1 arrest. of deb. of a • made only at Lob. - 1 Dr. was v when she died it shld also be reported at Zululand, v was corrected by Lieut. T 1 tendung

Formerly 1 body of so N B. a • on Hav. shld not be buried straight away, now it is buried w all poss. dispatch

Lab. - died on ~~Wednesday~~ ~~Tuesday~~ Monday night, reported straight away. Pt at Equivaal. Got a lighter brought back 1 box, & buried Wednesday morning. 1 tendung investigation all 1 prophetic infin so far they can see 1

Kg. agrees. It is only 1 of 1 dreadfull places w has must wait for 1 windy weather.

Lee to leave as Prince shld go w the 1 hills, but decidedly they r forced to. For we Kei was walking w Mr B in Thly & he was killed by 1 mines. Ker

but the body home. There were a few who to carry it to the last cave, or so the Prince Kai helped. But he didn't go into the cave.

Everything had worked out very well whenever rested first at, they killed a beast & burnt all they did not eat or to the smelly, smoky meat was roasted and but when the body was or to some of the bad spirit of decay should come into the hut

They buried the body at any of the coves.

Then they returned & lived. A piece of meat every week of the month was left for not a bodyguards, but sep. meat fast was de. for in when from causes disease. Bad days of the spring & sickness & disappointed the month w. meat.

Mr Nuciria - done stolen. I was concerned - w/ the children, go stolen & time I did. breakup I during grass, pouring them w/ earth. Been in first & dried.

In addition repes I undoes were turn - sickly, met ration needs.

I stamping of I grass repes takes place at ab. Ulmeria held before I ploughing season - otherwise I yield will be small.

{ unkorno gelistpau wike emahan
{ ' gelustgodjo "

- a good boat w wredfort shields

2.

A boundo August.

Stopg / balance of Trop then they sword hook / spears.
'Ufo unkulu wezue' standing in place x ptg /
spears at / kg. Found sitha got to / shields x
there they picked up / other
In fell down. Fell upon like me.

kukwaga umbola - makes dizzy.

Summer Talks

H ran agti children but it for pushing a wheel along the grd - not done, it brings the lightning.
Wind is the kangaroo, throws anything up into the air & claps hands & catches it: like thunder

inkamanga - infa not seen now for it - shlobo; stopped ~~last~~ beginning of this moon, & will be 'open' again at the beginning of ekwindla, when the moles & insects - after inwala Tabu - makes pumpkins lost; hlojoti (icela) infa - hlwelwa moist.

Sigalaba - the fruit of a tree w wh. the children play
'H - ibi' the chief of the Sigalaba - Kwakwa

Sifunsi - lightning & moonlight - from east moon not patient
:: bring storms, & partially the wind.
Thunder crack a ship - the old. Bangs bridge, & for some reason mustard throws water out of the doorway - throwing the reed fence w a rush. Let it out quickly,

~~Lahore~~

Burnedy Ku.

Burnedy emaldwa. of a brother touching / corpse, / parents or Rs of / dead must give a beast trangeje cotton demand o, tie' afte a long stick stand moving or one he or is good to cook a dinner for / deceased & with all / burners & partaking of it. The priest at / bedside begins to pray, & then they sing, the continues all / time till they reach / grave, & then washing / time. Mrs folks make a fire. No need for / family to bring home, & no home sitting.

Xn & Obitale — La Zwane

Natie pray on coll on a day to Obitale' but we learnt we in badly trouble / ledalen & so we kept him up we will call 1 ino.

Xn & Childbirth.

Child grows well on first day But / navel tied rd. w a piece of material & smeared w chalk' doesn't believe in putting on all / nat. meds'. But bunyisa / chalk' tho is essential' tho' the bracken ist chalk is / spckly. when she come out she had it bunicad - protects it both from evil wind, & ~~from~~ disease

Kungwa of Lathlope — Lathl.

I Ohma Mhalaya when he was ill was neglected by many of his wives, till he was almost deserted, something assured. He which section him. When he died, all his wives mourned very much. Unhosdeki of the widows, took up, because 'Yes! indyoba ngokukhupela.' 'I saw that there was no humanity on this earth, so bengitinekela kukhulukulu.' Instead of wearing I grass, Lathl put on I blacky I Jomanti [Hole among tolemana.] When I time came for cing. I this wives turned w milk; tub she w pure milk. Bs w all wives of Princes of A. B. I allotti of Londons is settled by I central Lusaka, I word comes finally from London. All I B. who send to Ngungunyane, but they said no, they did not take

wanted to stay with Andrew & Mary during summer.
So some went to him, & one
Kei & some to their hos.
Kei was still a yo., still petted & loved &
was v. unwilling to accept that, & she too
did not want to go to him. He
felt it was a disgrace to take a wife of
his to, he hoped have a wife of his
own to be petted & his & =d
by & their explin again Hlope. She tackles of
herself bitterly as 'shamti' & says
that whenever they begin squabbling a bit,
she just keeps quiet V conscious of her
insecure position.
Kei do the qs always stay w/ o. who
legended him - eg 2 of his wives have
moved to their Princes. Is it w/

A. Tarbe

same - feel strength / blood / blow. & say that they will always be filled back.

On 1 day after they had arrived, in looking to cattle were killed to bring back - kubonyso - 1 Prem. Cattle warlid 1 yr. after this before she was generally Kei.

|| Delay in relaying widow a sic of reproach - of Sfaniona - a ♀ and then she will re-, + : sed heat up. The husband had died in Habana of 1934. 1 ♀ said 'They run you. Do they want u to become an old ♀. No yy. a shld stay alone.

Lobh.

Deth of Mawhubalem

first died a. of Ithopa clan, then Mashambo then Swebo – all of Eglwini. Rumour that there was a ●, a Ex. Mhanlemi who had stayed for a long time at Eg. + he was in Company of Mondaki. He 'sold people' – killing to make a work Mhank was driven away by Hum for whom he worked. Hum had as his surgeon 1 grd daughter of Siwba. Mashambuli a Dutch who came to hot springs at Eglwini + started selling quack medicines. Refuting spread quickly + he was repatriated to police by Hum + overnight he made his get away. Last seen – 1915. Hawk – debility + ghosts, Mashambo – gastric flu

12 Blank Pages

Statistics 1)
Imbhanti Case 2, 4
✓ Sickness 3, 47, 86
Lullaby 5
Clans 6-7
Childbirth 8 Royal 70
Hemostitch 9
Kungema 10, 12, 23, 48-51, 72, 115, 127
Onorie 11
Lobola 13, 15, 16-18, 20-23, 30-37, 42, 45, 66
Beer 14 Food 24, 47, 100
Xhosa 18
F → Child 25 Man → Wife 91, 99
Obscenity 26, 52, 97
Routine 27, 90
Mourning 28, 41, 53, 94-6 MOVING (Bulungu)
Incwi 29

Inalo 37, 44
Inhabitants 38-41, 55, 61, 64, 79 Amount for tein 68
106, 109
L. T. Ages 43, 67
Tabus 44 (of marriage)
Dog Kill 54, 126 Dancing of village
Cattle disease 56, 105 Hag 65 90
White-black relations 58 119 (Farm)
Mining 59 Mining
Life Hist. 60.
Beliefs (freqm) 63. (mdyn) 63.
Removal of Powers of Hd 69
Common Remedies 71
Re = 72
Song 74
Zumat 76
Gleaning Healer 77 Gleaning corn (medicine)
Succession 82
Deh Body 75
83, 87-90, 108, 118, 120-123, 125, 130

Homeworkery 85
Fertility Med 92
Nomenclature 98
Kinship 101
Life his 102
Econ. - transport 104
Town Life 110
Earcutting 111 earcutting.
Incest 114
Lang 117 Language
Hunting 119
Astronomy 123
Summer taboos 124 summer taboos
Children 126 Euro European (Xa) ?

18 Blank Pages

Get 1 weight of Ch. 1 q ~ common wg 1/4
Get meds

Mutilation:
Part of Leaf Missing
Text Loss?

'I don't want to die – God is good.

Ps 118:17 – 'I shall not die but live
for God

Mutilation:

Part of Leaf Missing

Text Loss?

W. STRAKER
LTD.
Ludgate E.C.
and Branches.
No. B116
Price

Mfoze ~~Ze~~ Indlela

Hoi, dear in Hoi

Mafele – mangwele

Start

Notebook 18

(Author's Numbering: 17)

1936

INDEX

Bk. 17.
Xnity 2.(Baptism)
marriage 3-4.
Bead symbolism 5-9.
Inheritance dispute 10.
Witchcraft 11.
Kingena 12-14, 19, 20.
Kibeha Ind. 14, 22.
Food 15, 37, 41, 84.
Polygyny 16
Kinship B - Sis. 17, 67.
Myth 18, 73, 82; Beshopi 48-52.
Theft 21.
Hlonipa 24.
Lang. 24; Sigadu 46-47.
Ear cutting 25.
Birth 26, 43-44, 123.
Tibongo 28, 36, 57, 72
Granaries 29, 97.
Family relationship 32; position of Q. 87
Burial 33, 85.; Death 120.
Disease 34.
Building 35, 39, 62.
Buzibelu 37. (beer party).
Meds. 38, 45, 53; Luma 92.
Dress 42.
Administration 54, 86,(cases) 115, 125, 106.
Sibambi 58, 63-5
Marriage 59-62, 81, 90.

Index

Bk. 17.-continued
Chieftainship and dispute 65, 89, 32.
Children games 68-72, 74, 84.
Lightning 75.
Impotency & lob. 76-9.
Garden pest 93.
Mockery 91.
Meds. 92.
Agric. 97. ; garden magic 95.
Propety and fine 98
Twins 99.
History 101
Health 103,115
Disinheritance 116.
Marriage 118, 124.
Grain 119
Musical instrument 127
Education 128
Port Adm. 135
Stars 23.
Divination 30, 88.
Rain Bird 103.

4

Lattich. – 9 Schlaen. idem 5 gilb.

Lafyoure & Rev. Dube

Xnity - Baptism (Wesleyan) under Reed of Mahamba

We take a little water & sayings name in name of F, & Son & H. G. This we do so that when we die, Satan comes to take us he will find yr name in book of God & his fam. & he will shovel up & leave you. It is yr mark, this baptism, just like I brand on sheep & cattle. When we go to heaven, God will see your name written on an through your flesh. He may not know. We wash it on with, as water is pure. If we are baptised while still in yg. in next age 'qualified' when we older - I mean any time taken in by I hand, myocanla, & prays on us. This is done here as old enough to become a member

Kn = LeGrove to Duba.

1st pd 1/10 + 2, then got a d. Duba was then in 1 police camp £4 - 15s p.m. He gave him bid £5s for his trousers. He bot a suit for £3 for his. He bot a dress - £2, rel £1. Then ring, bit by Duba cost £1 (Lebin he borrowed it further.) then he was wasting up some caps to take it off. then he was sent on a messages when he came back it was gone.) [He was taken off 1 job of evangelist at £3 p.m. + being v. ardent]

1 'dabria' took place at 1 Church, when both his + her people collected + 1 luggage

The girl did not live w his people, but went straight to his quarters in 1 barracks. [ ] he aged this big cut 1/2s down to £2 + last go to £1.

He has now 7 children. 9 boys of medicine

is rightful ops needs. His wife usually accompanies him, but now she is pregnant. Moreover she must look after 1 year children & do most of 1 gdn work & cooking. They have 2 cows - 1 ♀ & 1 ♂, for ploughing. ~~They will~~ Lazwane can milk at Allat; her husband plows, quite usual for ♀ to milk cows but then she is afraid of being rocked by 1 emegahoma song 'bangbalabela', & so whenever he is away & she can get no ngoto to milk for her, cattle not milked at all. She feeds 1 baby on milk, as they don't drink tea, use 1 milk in 1 t.a

Kwengama ntfwala.

(5

27/8/06

Lalgomtuli

Lac lita fomfuli.

Ubuti

Nakatisebenyanda bltini

utopula imfhume lemnyate zele ufimlinozele

Dark blue - Lungangane

Nganga legonyoni ugogomtili ale ugamankanlane

kule kuyasgane sasychimta sdandela legonyoni

(tatimbili tahamba taudza lwe)

sewatumnzi mkulu egopozini (gapata Opie pani)

Light Blue - Lugala.

Lugajabula ujuba lona lesiesha emagala zene e

ajendlwen latoSika, lafe lagala ukhlawungotando.

Pink colour

Intlinjwengani wenge yatandungendungo

ugofanana nenjula lengana

Dark red - magqwa

Inhlanga yam ikuqqa emahlweni ngenxa yokuba

ndikwela umtaka

Black - lutundu

Ngesha ngiqima ngenga lehlanga lega indlela,

ngisho nangimagama mangekusi ngayengena

komuzi inhlanga yami ayaziqhafi findo

ngatanga ngelutunga lusemlomo

Light green - iklabatsi [dosuma yamu yadosiwa]

Ngizangiwele kulawang ngamagama akho usolo

wangenga ngawo kodwa kumbe wena

ukoklwe; kodwa a ngikaklwa, kodwa pela

ulugana kwami akusenjenge kusonga kwami.

Mhlwan - deep red

Ngiyagagamuka ngifarana emakanyu England

mazuta agagamuka ngo gwa ngiyazo lawi.

Yellow - inhlangoshane

Uyadela inhlangoshane yotula ihohloke

Hh.l. - (utsamto (u inali ihlati)

Nakhona ~~ubungunda~~ kakhulu beta akanentomo

uyabopa uontwala ahambe afoni Egoze

ezdwa lutando lucangene yenga entanto

kakstin (utsa) angazelwazisile

(Kulu mhlati velwandle

~~(Inhlangu yemi) Ehlungwini~~

Ngihlekla ehlungwini lababeme sengezepinda

ubuhlekla

Blue - intuto

Iyajabula intuto yona istunga ikona somuzu

(always finds) (finds) bis.

purple - umgabane

Jaga sigage mhlolo wami nami sengikugazile

tala ucuda isikhalo sakho nami ngitala

ngcedu ndilalo sami.

Bird - ingenje (Thrush)

[illegible] ndiligqe [illegible] ngqwangqwa ngoba.
ngenga lipupa lenyoni kodwa pela ukugqaba
akungenegi kusoma kwami

Hlati - bumbi

ndiliyo yasem ndilelo ithe 'Nke' funaswa
[illegible] nemelelo (mili) yesiFrenchi

In love. Hlelwane, lizulu, kholwe, lutundi

Black - intotwane

Rejected gal ngumes thy. intlongofana, + umfesi

Lutsombo Disgrace of poverty. bunt Iwell [illegible]

unlikely a purchase a person, look at a novelty.

Puts it on like a ring on 4th finger of left hand like wedding ring; if rejected I give it by, doesn't want

?| [illegible] - [illegible]

Ubalaze

[illegible]

[10

Interview.

Case - of Kalek & others. Reported by Mfud. that 1 more people had come.
Legal 'Arguido litigando'. Pendle estranger [illegible]
bringing to me & put forward diff't sides.
Squabble b/w 1 backward & Sen. Kalek -
a Kal. accuser [illegible] been given, 1 stingy, cattle left
him lights & x due to him. Thus follows very serious
quarrel b/w 2 bros. Appears that quarrel caused
bro' people making mischief, says - Y.B. does not
treat us properly

[illegible] - [illegible]

(11)

Sol

Witchcraft - Instructing an

Two old women whom Sol. had tried to persuade to give

him knowledge of witchcraft. had not a promise

then drawing back. Sol. gave him 10 cattle & much

money. He had been abandoned by his children given a home

by Induna of Nsuka, & one day in return for this

he said he old grandmother knowledge. Told them they

would go to Veldt & eat of some fruit he knew he, Induna

would be crowned King. But nothing materialised. Induna

moved to Nsuka. Now the old. old witches secret

Inconvenient a lot. He wished 'Do a kind of

is could have this power at same time?'

28/8/36

Kumgera

Tiokgo Inkosi - Makelaleh

Her was 1 only wife. Her died when sch. still suckling. On Makelaleh death she cut off her ears, & lived on beloved "the trouble". "Wanted my name on heaven" If she ill, no look after her but the ex-Xns. she pray for her & brought occasional gifts of food. Resigned to God. Has a garden umbilabatsumi & is in want. not even 1 full bag last year. Doesn't drink beer: she's a Christian. Her daughter is wed to son of Kaya - on death of 1 F 1 girl went sans permission watch - to her singani, she estrise liberon. Has given no lob. for her tho' she has been hurt a child. H. Will make a case agst him. Procedure: will fetch 1 girl back to her place, make up her that she is a loose girl to stay w a. who has not lobolad her. Losing Inkukulu. Telling him to

And her husb. will be a bricklayer of she comes back, & so he'll pay for her. When she comes back, she is followed by a smart hustler gisp who comes to / promise of cattle. And so it goes on, / climax being after a case of / cattle

/ 3 boys all work, & occasionally send money to / M.

She herself doesn't drink beer, but sometimes prises for sale.

She was not married: she was a bibibwa, but / Rs came & bitched / children. They sent help her. Since / her husb. turned ice to his law, & she had become the Ta, R's brought her children to their place & set at / Kamuzi / Q.

Kubela Inkosan

Mbozewa told Mhlombo, his sis - 1st born (spoke gunna)
+ Mtongane, his B + Ngombana his sis + bobabe
ie 1 most of B. purple on 1 apptg of 1 hair & 1
bushcancati, the M. of 1 mana his ~~two~~ eldest B +
sometimes his 'dis fatin + drotin.'
~~Bambayi~~ Dalela had been appt dungl lightng
This F + was expectedly Gwamle, who had
got all 1 Princes to inform her of their being
1 spokesman of 1 grp was Mhlombo, jnl.
The grp brings a beast to Lob + asking not a K. bonga
+ bonga. The beast is his left tus + 1 goats 1 examples,
+ spoat to 1 induna who announces this reason to 1
Pr + leads them in. The inkosan + tien pbd out.
~~Indlu~~ of 1 Kraal is told they shot down w a lattoh —
calfs. The Indlu. bonges him 'Nyabonga wena

To P 22

tingeko - a strong man

[Housekeeping].

Absolute master. must serve 1st or 1 good subsistence duty

Food

Sidyabane - cut into uncooked of pumpkin leaves & add intlanaelubhlalo & boil up a libedle. Also tidy. usually used for first initiation of 1 weld.t, in which case 1 water is usually heated first when 1 relig. 1st mpapan is added.

Mantulwe (Sw) } for prickly pears.
imvulo (Slang.) }

Polly (cont)

Hatunjua if their n wives, or 2 afraid. Bury 1. goes to the Q mentional others, then it will be 2 or 1. If she becomes ill, they will not look after her, or give her food. If she dies it will be no sad times they said. They will say: let him go for n.

It is best if 1st Q has children, if she has not any woman, or ewhen. Kutakalana - all 1 wives will be cheeky or will quarrel. Him if 1 has quarrels all his wives.

Hus - N.f. Happy fam. - whole wife (Hatunjua or Lotulu) hus sato talked to them.

Hus shld 'pipa' - pipa can in this sense be used for 'to tend.'

yom ningamupipi - sua

Kentrop. B ⇒ Sis → Co-wife

Lozikwane Halanye 1 sis. of Ndubetane Halanye, who ≡d many wives. 1 of these bore 2 children & then left Halanye, leaving 1 child w. his sis Loz. who also had a child of her own. 1 day 1 of children of Halanye on a fit of temper struck 1 child of Loz. - ngalawalhe - w a stick & made a nasty hole in her forehd. ! H. went quite out of control w fears rage & started hunting about ~~among~~ ~~Hal~~ another wife of Hal. who also stayed at Kd. of having sent 1 boy to strike her child ∴ Hal. had sole care of his cattle to feed 1 children. Apparently ~~indeed that~~ ~~this~~ ~~child~~ child was sent, 'ufela emasa, ufela emabele'. Thus in this case rather than have a child w a co-wife, put it w. ~~Hal~~ his sis.

Theory. Better a child w 1 Sis than a co-wife & better to have it w a 'lobola M.' i.e. M of a ward ∴ her line is no greatly ove possession

gabafela

myth. ujabuta - sheds its skin

tatamqoqoza

(18

Badgery belief & myth

'You must never say w haven't seen a mamba or a spook, or God will send it to you to show you'

Telling of stories of snakes & spooks. to ~~getting up~~ & telling of 1 humorous figure the raw stalwart, a fool long & still

W. reality so extraordinary, unreality does not exist, or in those cases where it is admitted to be 'just a tale' there is still 1 possibility of it having occurred in 1 mysterious beginning of time.

vatsela - guard

yala - advise.

sekela

gu

Kungwa

Lo Mazulu ngenadly a. not his unlawfully - not legally.
l widows w given to ggr B of l deceased, not l
elder, but they can go to him if they wish.
l trouble w l ukungena is that of l ● takes ill,
even near to dying, l qs whom he ngenad will not
worry about him - he is not their husband.
Of all qs l ukungena is to l gtst extent a.
of convenience, + l qs will be fond of him only
as long as he gives them children. But there
too lies l seeds of quarrels - for v. often a.
feels his duty ended when he has made
them bear - he does not look after them or
feed them. For better of l children but of his
own B - him he will be very fond l 'mkosana
yakhe'.
No matter how successful an ukungena may

have seemed, it ends in a general incubus. Probably hard for a o who has no wives to compare widows from his pt of view ∴ they do not neighbourhood their hus. ∴ if there is any quarrel they turn their humiliation in such words as 'we did not choose yourself ourselves. You r just a bachelor.' And it is almost a sign of personal respect if a o does take over his Bro's wives respectfully for himself.

Case of Theft.

Small cases of theft are dealt w. at 1 tribal cts, & 1 punishment is usually light. For ex, Lukombeta lost his bead necklace found law, & recognised it on possessing a neighb. girl. It appears that 1 quibbled reconveying from her B. who claimed to have 'picked it up'; he did not defend his claim, hist. law 1 end to pay up a goat, ∴ 1 loss was small.

nyangeyisa na

Kubeka inkosana (contd from P14

bobaru. Have in all agreement he is yr inkosana, order all next to 'they him say yes, + point out 1 Boss + F's + report more or less what happened. Then 1 Indlovu iyabayala - gives him council. Tells him to look after his Ms + 1 orphans of his F + B obey 1 other people who dead.

Stars (contd)

Sipambana - 5°, in row of 2 & 3, stars / wrong.

2 Lidoß,

~~Ohlom~~ Lango - Hlonipa.

Ngifapele nankwntfapelo/ wami wnyatsele ngalenyatselo - ngitwalele nankwntwalo wami ukemba ngalendlela.

Sigadu - lang ; Nomalanga.

umonto - umtoti

umuntu - umuntu

Sengi - 'word used for blessing any European

sensi - ' - for greeting by Europ'

~~Ear~~ Ear cutting — Indalo

~~Kaddeba~~ Ithala.

All People put this on lately children after they have two tiny ears cut, but only Ndlan. put to and encouragings to cut up when a child is born, it is from this ~~[illegible]~~ [illegible] is cut which is burned before entering ~~[illegible]~~ hut. Not to overcome smell of blood, but to keep off bad [illegible]

Bad habit

If a child is still suckling & M becomes pregnant
gently entwined kanfeh nyamenea.?
The 2nd child will be sick, nyanomba
will become small & puny. The yga will
be quite well.

It is only for during pregnancy a 1st child
a M encayas - remember she is encayas,
& stays like that for about a mth when an old Q
comes & tries I ichwaba for her, trying to see I
I should tell the lady pregnant then the
age encayas.

27

Lomdana sola esafe ayabakhelana

Katwanabasia 24

31/8/36

Mahlalela

Mazuya

Langeni

Gango

Sigwane

Masengwa

Mguni

Mkonto of Djanjan area.

Mahlebati

Masilela

Gwyon

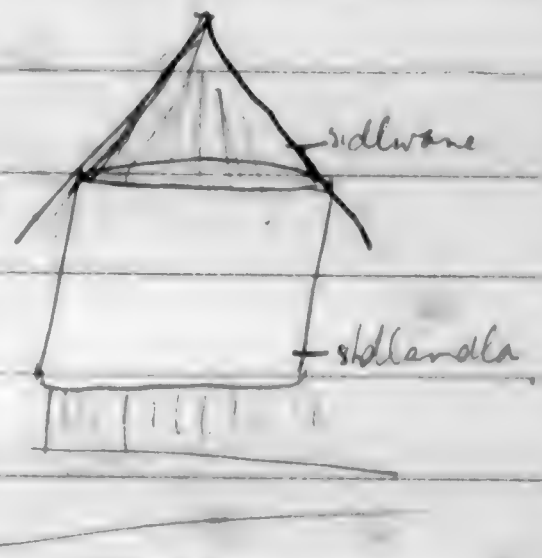
Mbati Maguda Sekela Mlomolanh

Granaries

Sidlwane - a huge basket of lattice work on which they put ingaatsi. if they put it on the trenches like mabele it would rot.

The grain here has not yet been threshed. Much has been done this year good crops, last year not, mabele, so many women to Lorenzo Marques - to get what to grind.

Sidlandla. I circular base onto which I grain is put.



Intuluke - I granaries within I storehouse, Sidlandla, stacks only cupboards on which grain is stored.

antitaile

Spirit - Twenty

Lidjomane - drum - like a tambourine

ingomane - drum with a box of hollowed wood.

Gwala Hkahla twasad by his P. Both Pty had twasad. Had been terribly ill, ~~[illegible]~~ people had charged me: they saw my popularity & Pty & said was gone. Pty. sent a message to say they must leave off talk to me. Cured more or less.

Katafemtako - dr who just smell one out

Lidumane - a type of red earth, put on all ~~[illegible]~~ daughters ~~[illegible]~~ twasing period. Put into 1 hair blet hotang, bathing them up in fat, & don't dust off.

Speaking such a person as I with Swyendle

Food – at present.

Hsoro	Lishwala – really it's roast mealies
Ingabe	Kiew gaya Kiew cook
Lemunge	

Liquor has not bobotoki

Many monkey nuts, emagoti, & pumpkins. This yr good crop of indaleni mealies.

Tindiwa not much.

Beer is never sold here – but drunk v. much – large social gatherings 'Kisimasi' strong beer, Beer sold in Kegs, & at in separate groups, even tho' they may drink from same bowl.

Liddeledele – leaves; I eat potato, patata, etc & used as substitute.

Family Relations.

Emaitwala - 1st born, his word is wedding ~~law~~ law of law, & only daughter is he & she picked out & bodomashi fit. influence of Lightway, esp. if she is at all active - keeps control of all children, sends him to bed, scolds them.

Visitors Etiquette

In evening Lo & Qo come out & hang around & sit underneath, round a pot of beer & talk about anything & everything. Lo & Qlo dominate Lo discussion, Lo occasionally chipping in.

M → child → Polichildren money of wife. Family Dispute

Man wife if should be present at Lo money of his wife even when he is dead, & Man wife of LFF. should be forbidden. This not done in Lo case of ~~Mbanetola~~ Maguda, & his ~~left~~ starting money some his gd M, Maguda, inheritance of M & Mpuluya being called. No case, just general conversation.

Burial -

Portuguese influence. Many graves have potato dishes put at head à la Port. Not done in Ajeji.

Tila 4 m, for an W. man 1 Q, 5 days no work. Death reported to Gudwarere.

Disease

Vontalo - an old disease, makes a person a permanent invalid, can't move his legs.

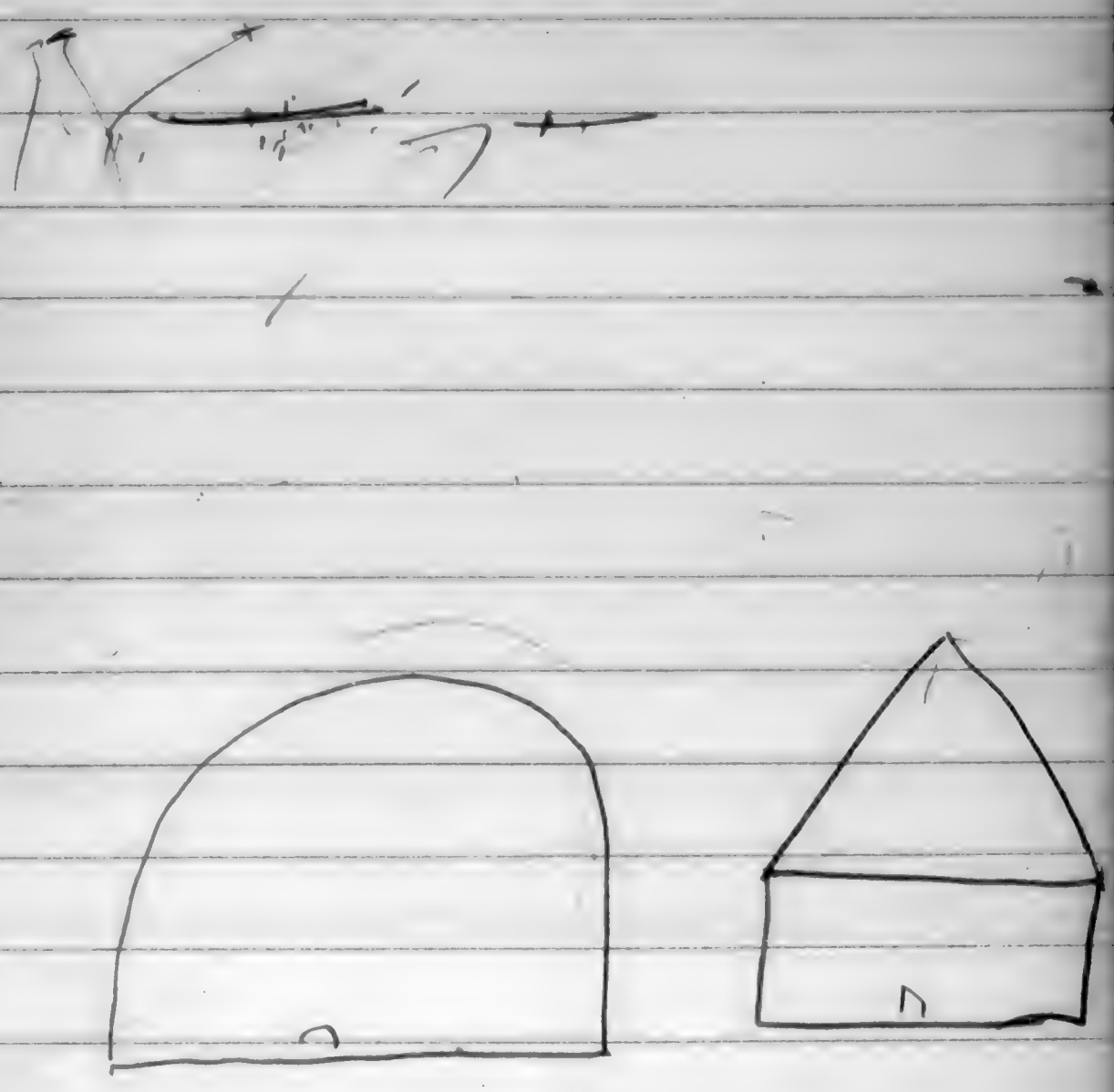
?N Ubutlumba - lg. sh. is like a grain of corn - bubbly, + sh. sometimes appears on eye, on body.

vitelo - 1 disease of eye

Spokane, Hafefenyane } rare diseases in Nam, bully people, come from East.

emanyawe - old disease in Nam, under control of m get 1 dm of 1 place.

Habea



Nile

Huts are more large, in triangle . Many
some walls: many of reed. Most of the enclosures
are of heavy pieces of wood, 'placed' by
the respect. Hence the logs of wood for the enclosure.
The huts are far apart ∴ of fear of fire.
Mahlera, owner of the farm, supposes that they cut reeds;
∴ they cut the trees which also are used for firewood or
times of sickness.
And at the time drinks to get a chance of doing each others tricks.
Healers hung a lot trees, tongues outside etc.
Huts are of labour. To do the thatching & put in the reeds,
but & the sides the plastering. To even make the overhang.
They do not gauge labour days of the centre & their huts
are not as strong & windproof as a result.

Tibungo -

Hakwedla Hahlabela & Gudamane } I boschkatchers of this district

Hpatula died, & has no children wounded.

Mazeya

Slamini, Ndumane & Hahlabela all Bros. Sons I Umzi Ndungunye.

I Hahl. broke off & went thro I Lub. It is said he was killed

w. I Zl when they saw an natives endeleni & ate it. The grp. of kraals so was quarrel name Hahlabela

I Hahlal. ex parens I Mazeya

Handlaze Hahlabela - a I Port Tex.

Gudamane's Land N. 39/3. Has no number

Hahlumane Dugmi - a prisoner of I Port taken to Fort Johnson Mozambique, now back to Anglo Lusaba

Bwanjizebela –

People just been abortist – no ordeal ammunit or mute.
'Mpwo ngabera' – given to all people in their groups.
Then – women from Isanu place drunk fast beer pot.
1 bwanja – in dance then time – food in plenty. Bwanjizebela
to bwana.

Tete

Next day bwanjizebela at Mfundwa – his neighbour, –
age – a big wood. Bwa distributed and to sec – eg –
large pot for 1 Q, another for 10, small dishes for small
girls in addition eg 1 wives of Grandmaster, Jeremiah ch

Hus

Magnane - scent - used partly for attraction. Girls put it under armpits. Boys occasionally put it on ears.

Jusper.

Intense suspicion of people: we don't drink from everybody's pot. Before we wanted drink we were all tied to bit off a little of: mandrinda & a scent tied piece of root + then spit it on our hands or wipe it over our faces keeping our eyes closed. This is not only both attractive & satisfying.

India

1 Indlunkulu:

Foga – Sekhkonda + strangers, + Lyggat wife – 2 children left dead + [illegible]

2 Indlunkulu matlala

A 1st wife – on left of Indlunkulu facing E. 2 girls 10

no children.

2nd 2nd on left.

no kraal.

3rd entrance of 2, 3rd on left. 0 0 E

no kraal. Given to Kulosa / 2

4th hut just behind on left 2 & 3, 4 G

no kraal

5 left 1 & 2 in row 4. 2 G 10 no kraal.

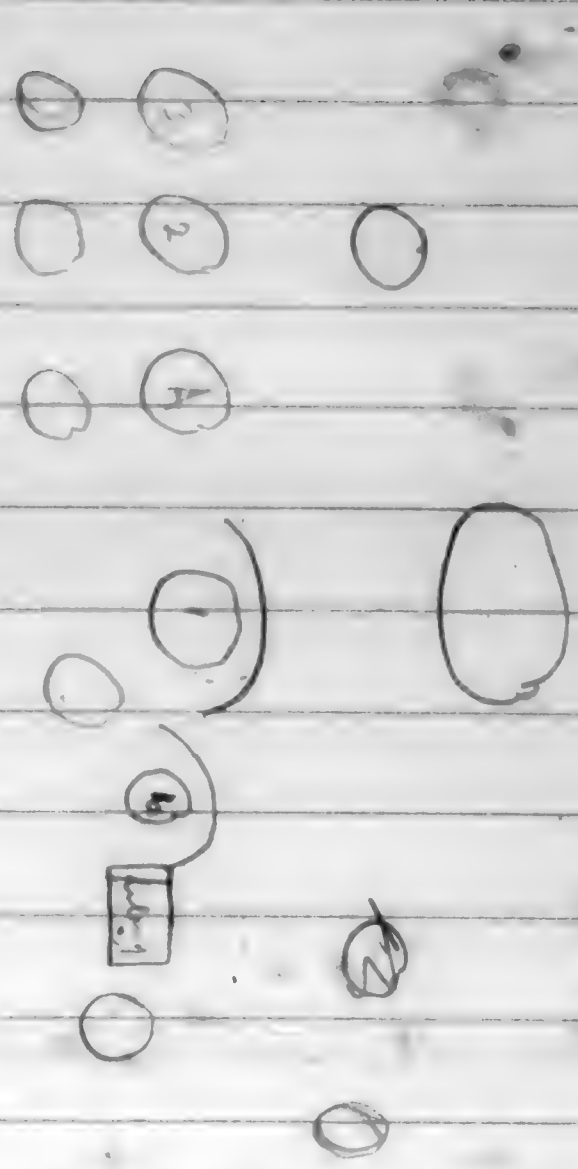
1 at extreme end of 2nd row. 2 B 10

1 entrance of 4. on left

2 Mozuya – 10 10 1

1 room for stay child

Tadla - bis



Milan of a, b, c eat other way out Milan of e — accepted only by man = d f

Each wife has her food separately. even tribalists don't put their food

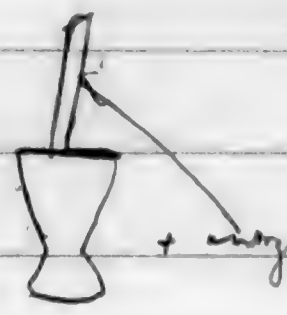
bástunga - make a great noise

uyangi[illegible]kula - u ang[illegible] ne? o displeased me.

ungukwankula et ndiebeni - u makes such a noise?

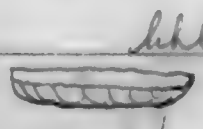
don't hear clearly.

Food

Likovi _  + umzi - 1 stamping rod.

Sepeke - women / stamped mealies in a flat dish -

lihlela bát always from / Shangaans of Nomahoshi, for

 2/-, + pour into a sitfa - - ch costs

anything from 1/- upwards + is made by sago. from

umsingidane grass, + sew it w/ lihlala.

They, / Rope of Worm, dissolve / grd pounds the hoo/

hunks, + / they use this.

Hlobo - ground / monkey nuts unroasted pounded + the oil is very

cooled / mortar add / monkey nuts which is also cooked separately

for a few minutes

Kidyanga - here it is stiff, made usually from mealies

Note security of property. hang of mealies on / veldt.

Dress -

Q: Lutembe - simple travel } from the Q. makhlwini skirt.
emaqwangwa smooth. }

Chelem isigcibi } petticoat bubbles other part of grass plaited Nowadays
libendle } girls - wear this long.

mavutwa - a striped shawl tied across / shoulders hanging down, long - loose.

[Note difference in chemises - style ; ~~Q~~ Thongs &

ingue - / name of / khiya tied across / one shoulder.

umdhuku - . It is slanted put on / shoulders.

umthantshulane

Bukiti Cust. Ishemo yo Mwana.

If a child is born this month, if it is a girl, and following month when the moon is 2 or 3 days old. The M. takes the child & goes to the grandmother or the big wife if no grandmother outside carrying a lighted ~~wood~~ brand. They go to a place where there is a heap of ashes put the child and ash, saying 'Brother' the child rolls in the ash. The M. then pulls a little from each heart into the edge of the brand which knows it to the moon ~~then~~ saying

ungano
ranga indoja ebha, then she runs away to go to the ~~[illegible]~~ mdumendu. ndeke yegogo.

The co-wife or grandmother picks up the child & brings it to the M who suckles it & sings.

If it is a boy this is done when the moon is white full or nearly full – denotes Mahlabolas ~~[illegible]~~ never shown how it is full, what has happened.

Birth cont

Lubamama - red cloth put on / whole of a child to tie off / umbilical cord. Bury it ekulumu - just on / outside of / red well on / side, whether / child is a boy or a girl. On / day of birth / infant is turned over / that side side.

Origin of proverbs must not be drunk during time in / hut, no salt nor any vegetables, child will be sick. Eat bananas, sidudu, porridge, meat. Monkey nuts not eaten ∴ they not tasty, some salt.

No tabu for 1. day of birth.

Miscarriage - buried ekulu, ekulu behind / hut. Put not an initiate ∴ it is still small & caused by / M. rolage. It is bad to cry or to mourn with her in public. She is given meat to burn.

Difficult birth - kuhlambela

Hudo Medo

Spent 2 nights at Gwelo & he were going to leave. Before going he called us into his hut & gave us: 1) 3 pieces of root, 1 very white & told us each to Luma. He performed every act of Luma before us, & then handed us 1 way. Told us to swallow it. Then he gave to Tenu, a stocky mixture & told him to burn it on 1 evening. Taking a horn, stoppered w a stick with a knob which had a long base poking out 1 horn he drew it out, covered w a treacly substance, which he licked. Afterwards gave to each of us to lick in turn. It was sweet. Then he the other horn similarly stoppered & pulled out 1 stick wh was covered w legend; first he daubed a little on 1 tip of his head then on his throat, then he did the same to each of us in turn.

Next he took a horn w black smooth, & poured a little in each hand & ate it. Did this x —.

To P 53

Mahlalela

Gla kw. Lang - nakudu

lokutité - lokutsite

lokuti -

muñu - munu

mombi - ntombana

umsenyane - umfana

× intodza - indodza

iomo - inkomo

kutkla - kudla

kutjwala - tjwala

sibele - umbela

× sandla - sandla

teke - tsatsa

emahlo - emehlo

umumulo - umpumulo

umuti - umuti

umuku - lutungo (stick)

sitwala - sdwala

Kl

sikondo - sikunu

mamo - mtsambo

* ematanga - ematsengo

tindlxebe - tindlebe.

titonganane - enatnganane

tindlwa - tindlubu

indlxu - indlu

lizonca - ludonga

~~ingle~~ - dendl

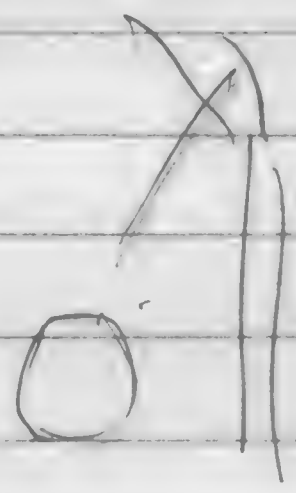
kedile - cedole

kalile - qala

kamba - hamba

ndiye ebutfwalesi - ngiyetfwalen

undike - give me ngipe.



Lugwi bamlam

Bushap

Ndau

He is a rain mythological person, and the ones in Port Tom. had to have come in / eclipse 2 or 4 yrs ago, when there was an earthquake as well, [~~Hide in mdonge~~] all / glasses in Port Tom. broke. He used to be a person on / side, and covered grass and this, took of him is a chief, peak a rat. He has many wives. Qe of / people. + children.

X Kugitsa Bushap. - used formerly, too / beginning, to dance [~~Dont work on Saturday~~] on Sunday morning. - sibalatan

satbushap - sibalatan / name for dance of Bush. dance

~~Bolapa~~ - only. Only boys who have drunk of / Bushap used go to dance. To P 51 R

Story goes that three children x 'bapap'. Acc to some they are ordinary to look at, acc. to others they are like lions. There - earth law for / cult of Bush. nobody

of Bush works on Saturday. X Bush. is said to be ~~The purpose of Kamung~~ ☐
city of Nomad. – he is still as dangerous, she will mean a dashing
road, still as blood sh. has power of seeing ending here to
some Bush is a very small person ≐ 3 ft, with hair (whole) all
down 1 side, & 'clear' and other. The purpose of Bushap. – the
disciple is given Bush. before 1 medicine is supe, & it is
said to anyone who has broad will then be killed by 1
Bush. & some and lots of people have died from this, &
others said no it was from fever. Those who die from it are dragged
outside to ~~the~~ not behind 1 hut, & ~~[illegible]~~ those who die thus are taken by 1 + lodgers of Bush,
some feels burning from the grave. No person has touched, one to other,
+ drinks Bush. it makes them worse – perhaps an infusion of a herbaceous

To V51 XX

Introduction to Bushap. [Pinning, Hazelett, pot, mg]

Came to 1 well of Makwadla & the part of beer was hid
into 1 hut. They were going to give Hayek to
drink, but not in 1 hut. And he had to go
far into 1 open, & then he had to eat medicine.
So we were taken to a waiting hut, & on 1 at
hand side in entry was a twig w branches & fixed safetly

on it, & next to it a small covered black pot.
As we came over threshold folly ~ I fasti kept of
Mak & dr of hon wives, we repeated ogli
hing Shap, Ndam. Thereupon we were told to
kneel down & put on pin or a bracelet, but since
I hadn't one, I lady of 1 ~~f~~ house kindly gave
me, herself, this ~~of~~ gave to Mak who put it on 1
stump, then took a bottle labelled Vim Tonic, &
a tea spoon & poured some ~~water~~ clear liquid into it
& said, 'Nulla imi indonge', & were told to reply
'Ngiyaidla' Then we given 1 med to drink.
told not to touch 1 spoon. And hav drunk
it, agn bongaow 1 words Ampic, Ndam
then drew 1st to Hly Skin to me. That was 1 end,
we went out after a short conversation, told
to now old ears back in 1 hut.

from P49

XX on salt or carage, or anything with horsetail [Ligwage, lenkomi] used for bushchg. I word 'indop used in I smith. Also to a new [indopya] word, Italy! place of I word skompang, or I sukon. used to be I cattle of Bantaps, or th. he blistors his wives.

to P48

R. Down at Iaonu they go to I rivers fetch water on left hand, pour it into little inbots. a hedgeros. 3 villages. or not all. villages have this need.

I ~~mabch~~ planted for will not be attached by bounds for use bushchg; I bounds will be satisfied upon.

Ligurian Lambini – 1 Bustaffi of former times.
And ~~Pot~~, who smoked this if he lopped his head off
(internally) It is rather like a mild testy
of Theatro fulgo of Sophocles as compared
to the Imperator – made from lidgope.

From P 45

It was unpleasant. Then he told another lot of exercises & did some kind. When he had finished, we were told to spit on our hands & rub them ~~over~~ our faces & hair, keeping our eyes shut. All this was done ~~to~~ 'I believe of Norm. Fear when we were going old not learning', & also to 'make us not afraid' & to give us sweet words.

Admonition

Port – bed :: on ~~as~~ quadla.

Tot – " :: pay 3/- per hd for ~~and~~ hd of death. p.a

Single – lost

Port. – not reach in Port Tess.

1) Punish – to drink wine / but on specific ordg conditi.
not allow to sit at / tables.

2) Refusal to shake hands.

3) Hier insulti. + disgust of rati for / lang. 'Bretti.'

Hanguman

1) Punishment – severity + lack of trial, story of Jayan'.

1

2/9/26

Food ~~Ludlodlele~~ Ludlelodlele

Tsabane - leaves

~~mthlolwane~~ mthlonthwane - cook / flowers + / beans

~~mthlungwe - mthlungthlungwe~~

~~Inkelele - fruit~~

* Umola - blackberries

Lelanga - fruit only

umdyambalo - cook / roots

umatapa - cook / leaves of umdj. spoken of as umdj.

Mutapere - fruit

~~umvidi~~

camcam - leaves + fruit.

mdlelwane - leaves.

Mtampintampi - ~~leaves of tree~~ fruit of msobo

~~umg~~ongoyogonyo - eat 1 red fruits of tree

~~umg~~ emagodlane - fruit of tree

= Clan Differences

Clans who don't intermarry

Nkala – who come from Nkala land

Habila – emafutsaneni – nhlafuta dove

Lushaba – formerly ardent, now do intermarry

Laughed at by other clans – mathonga

Coming the child is not sat out lap of the ⊙, but on the grandmother's

Ndgwenya and Mulenge – from the Shangaan

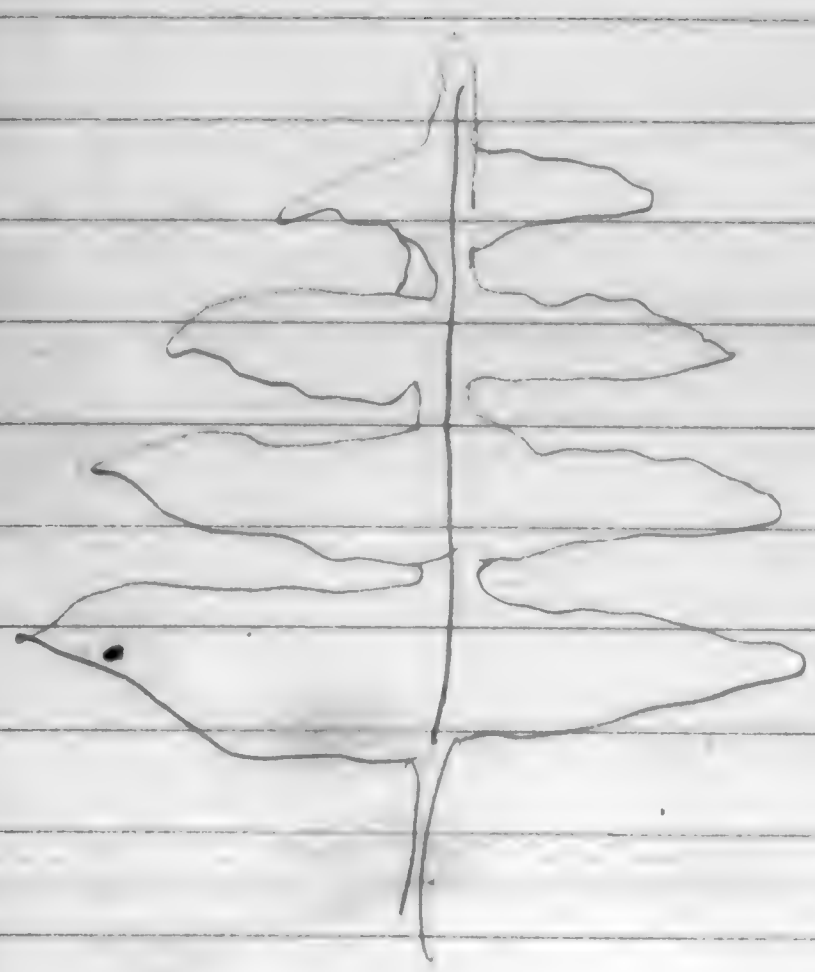
Clan Taboos

Mhlabela

Mkwenya { emvubo + emantumbulako – not burnt } melt – madness
{ mgwatsha + umvumbulla – not eaten } death

Mkengwane – gogo – ngapuma kegala ngakonge kulombolo

{ Mawelele – Shangaan for Elbijeni, also the minle, + umatelemba not burnt.
{ Thajoke Umatelemba is held in the hand of the corpse. Not umalo.



Le Sabwe

Initiate

Dress emadyanga - skins of goat, w. often not large enough to cover / which also had a piece in front & behind.

Formerly each girl had a school in / home of her F. -
1 day she tombed
All of / women folk slept two nights in / c h
The girls of Lance the home went early in / morning to get sicatrawane, & when they came back that elder G. met them w long sticks & beat them.
Given, each, also w many, by her F. friends & kinsmen &
The girls puts on / sicatrawane across / shoulders & ostible at it.
There is a special song.

umuzana ugwe et. gabem letungate,

letugala

nyagila, nyagila

Hlo n | Hagzoni -

Aseg gd -

= Embangweni - Iwill of Hputunge Vlange.

V. often if Iperson is poor, one rotahula is killed at I

sun - usually just a goat

I grp comes back first sun, escorted by some emgada

who sun out 1st v shout vula slaya, then Iguba

fple in I usuwala in I front, Ibude w. whit bone

horns on chin side

Ing

Hnganamu (2)

zala kalle

angisafumu

Bre up fang I c kothent . . Q of I place comes bool

on, many Qe dlabng. Gets ellin in tudlomu

nobuga. In front is put d ~~mate~~ small mats

edw pillow, I meat to it a rotfa w a few dishes

& clothes on it - tries to persuade the girls parents to make it, & show that she came when parents permission.

2 Song

Nangu mapunza kamqwatwa

kye bala

3. Tina asizweni

syakufa syalahle

ka lo Qamu

1 girl, 1 bride comes out w. a stick & strikes 1 F of

& to show she comes w an umfana. No words spoken.

And a g of her grp comes out w a bottle of snuff &

blesses every single person of 1 Hallabela clan, & 1

wives. Liyaya lokahlanubsa

kuya kiyo Bogqana nesikoma kesfuna isenkembeni' she will

go home & when she comes to 1 his place they will

Bring it. It comes in 1 malati of her place is seen - but in this case it was in Angla.

Dress 1 bride wears embroidered uniform threaded in to beads & put thro' her ears. Bridegroom of Kaskeme tribe accoutred w. beads, & slung across shoulders by tassels of wool on a tight white cotton vest. Nearly all 1 girls wore vests w. gaiters, wh covered their tradform. or else they draped malya round their hips.

? 1 Apparently they dont even kondo here.

Final Song:

Hezwa masojahe

izilewa zakhe zomkhlophe: caga

Lilati 1 finda gone w. strong of white beads on pants it on 1 shoulder of 1 hedg 1 bayeni, & he will be 1 chief witness of 1 no. of cattle, & he is 1. to help 1 malati ekhakhe

Ville States

Umbhlumi - a species tree - of the. I trickle of water of Chas
7 I kg a made eg - Embangweni, Etshongweni (all of
Gudusonse) but not at Tro of Makwela I prefer
heart Nkomazi hill bros. I stick to Embangweni
The women eat I seeds I shells are hoisted with I
gate posts I bought them at a kraal.
Dwi I umhlumi tree are elsewhere a I horns
of coffee

Sikonka - I grass mostly I Nam. people for plaiting
rope. No sifunsi here.

Plaiting Sogwenge, - v. strong
lisotoo
~~lisotoo~~, - not so strong, if pulled hard can easily break
intonte - " " "

+ kind of aloes which is scraped w. flint or sharpened stone, make v. good
strings. I really ought put I leave as I side of I foot w. scrape along I
sharp end of knife. The skin put it on a block of wood w. stone

mengomeqeti.

Sebumbi 3/9/06

When girl tortoise, tells her is she tells her M girl does not take part in dance. Run is forbidden all day tomorrow for day of great dance. ~~too~~ night they all lay statement bundle

Begotsa lifuku – name of dance.

Girls wear intsetsfa of goat skin in front small strips behind. When she returns from initiation, the is given

simuli endlini – a mixture of red ochre & mabele

In morning they are only they drink beer ~~tot~~ has been brewed by diffk girls dance sebumbi.

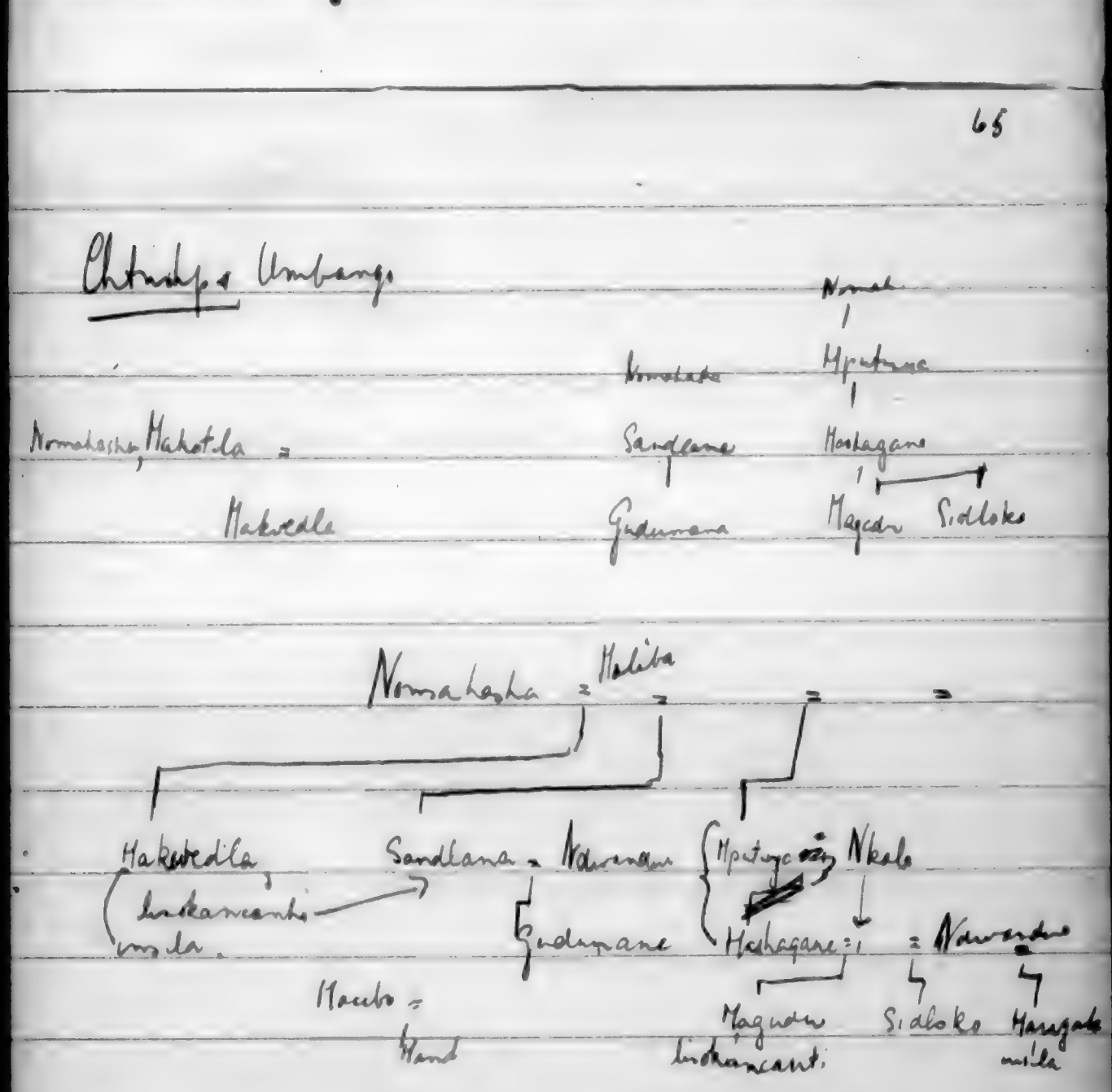
? Sebwane sitima lifukwe ant tla

|| Hamba utfola umtwana ka Hlumi kutsi umtwana kabolo ufile. – if tle says

1 day 1 girl tombas she tells her M. + hiden ~~tey~~ she tells mangomagati. The girl is ~~at~~ excluded but is :)

1 bunny of 1 lunati. - if it doesnt pehla, they tell 1 child to hand, + say ugakatisata ugagwadla.

Chtuslp. Umbango



Mpuntuya died, & his children did not consult Hakwedla on ! pergulg & it was reported to him by ! dwarner that Hak. had killed them. Sob on hearg this sent 2 of his representatives & found out that his was not true. That his was ! begnng of an intense hatred. When Sidloko was offtd they didn't summon Hag or law rega when he

nas 'msaad esangweni', & Hal never went bien for any reason nor did they want him. Then Indlela killed, while 4 of his men looked on & only 1 aggst of all, Ndi, tried to interfere, since identified & killed on the Hal funeral. They have not written people had reason for Indl. death, but feels he was not properly strangled. Then Hagudu had an umtakwa, 1 bride being one of 1 late Ch. Hapulunga – Hag. father & uncle = a lover, & tongues heavily entwined. Dyl hostels grief for = yg' bro H' – how can his head rejoice to take 1 wife of his F., who is – 1 grave, who lays in him, his body.

Hakwedla abebekwe ukuku nathputunga, usula yathe – to strangled – 1 relationship ~~that~~ Hak. sends no meat thanks has listened entirely to God & to Hagudu – & vice versa. They go first way & at their meat kill places 1 do 1 same.

Kinship: - B & Sis

La Skowmes ~~wife~~ has died, she has 2 children both girls, who is a
a rather than stay w him she stayed with her B. surprised at
I? why don't w stay w yr B' ~~bawrgale~~ pale''

Mr Mkaya's school under
Bishop of Zululand.

Children Games – all musical.

Ingwenapisi

Bunomi bonke

Ch. Ingwe

Ch.

Clap hands 3 times to 1 right, 2 to 1 left.

Leader – 1st stand still then sway 1 hand, then other 1 & then
movement back & forth

Klafazenge – Ronga game.

Hold hands standing in a ring & 1 leader starts singing

Solo Hene so & so

Tami ~~[illegible]~~ samihansi

Chorus Iyagaga

When all stop dancing, get them to stand up nice

sekuma bana!

gaya zenge - running round & round fast 1 way & turn 1 other - let belly go to 1 floor

Mantabeni

Lebe!

Chorus
2 Voices [illegible] bomame

Sh mantabeni, [illegible]

Gps 1 rhythm, turn to 1 place

Sipenda / Ronga.

Wonderful shoulder, arms leg movement

Solo Sipenda.

Chorus ch. ch. a

Close legs w speed foot movement.

Ndofenda

Strong / shlde bros, arms + legs – Sing

Siketo wonderful

Umlungelunge

Kneel down + legs swing umlungelunge, body forward!

Knee on / ground, then legs strong kicks thro'

/ lung, + pant along on /, knee drag up / other leg

behind, then.

Umtabati

Sing

then crawl thro' legs of line in front

Rem tog. complete longestegwe assemble sing play as 1.

Kogiwe

Umtshufa – game while tending

2 sides w. equal no of stones or bones, of untuma.

Put iron pond, 1 kgit when hiss a hit, get total end of

Iron, 1 leaden usually give

Clans

Makwanaze - taNguni, badzabuka lakazulu.

Masilela - Basuto. Ingilase, I B. of Itamo F.F of

Mahlakanipam, I inkosian, bengad I hill on th.

I Masilela built, sed it belongs to them

Ntamo
|
Mbothwa
|
Mahlakanipane

±10 yrs ago, when Mputuya was still alive, I case

went to Ingwenyamax he judged I case in

favour of I Mahlakula

Makulane

Wars of Hagrvedla

Myth

Don't know if Hlaustri or her children or her cattle. Indeed s.v. vague about her that appearance. Say that for Thorn or Bros, H. never quite reached her. Don't know if she died or not. Bard Bros has not yet come here he's still Ebrigeria, live Dunbelin Lakke. Sing praise Bardap. - he only tells those who loge.

Kerlanda

Games

Gogia

Girls sit in a ring, each has a stone in her hand & sing song 'Gogia sibatilane gogia' & if I so slow I stones are piled onto her & she can't pass on nor till an I at a time, & loser is the one who has a heap in front of her.

Banalongo

igomatshenguetshengue

Sing this as I girls hide each thing by I wants & the wolf tries to grab his tail on.

Bombela stwela - school game.

Tests of legitimacy.

A Q must be careful about her love affairs: if
1) effect it has in childbearing ~~power~~ — if a
Q bears 1 child & it dies, & another & it dies,
the common gossip amongst the wagwadla.
2) Kagwadla kwalhe kugambamba khona —
whispered if she finds great difficulty in bearing a child.
3) If a child refuses 1 breast, 1 M. has to tell 1
name of her lover, then only will child suckle —

= 4 16 =

inkomo yelidolo – ~~kanti~~ to 1 bears

~~imvuna~~, for 1 case, pay 2nd

Impotency If a man = s only 1 wife & she has no children, it
= is difficult to know wh. is 'impotent' If
both possible 1 Q goes to another o & has a child, it is
not as good a proof of 1 impotency of 1 o as
if he had 2 wives, neither of whom bore children.
If 1 Q has been w 1 o 5 or even more years without a
child & bears him for another, he can still claim
back 1 full amount of lob. cattle, i.e. to + 2.
In addn to all 1 cattle, a wrongdoer 1 law
says had a o who takes 1 wife of another
o/ must pay 30 cattle all of which go to 1
injured hus, plus 1 cattle, known as 1 imvuma,
wh. is killed for 1 bhandla, in addn to 1
usual cattle for 1 case.

No lugege is killed at the end, but the cattle is known as kubala emsatamba a sisu. If a man dies and his wife goes to another man then her children, who doesn't buy the children, it is the st. big for the B. of the deceased to pay that man who helped him in his hardship a beast known as inkomo yokudala. But the father has the right to buy children of the wives. If the Q has born a girl or a boy to the man, the man claims the lob. of the girl when he will pay cattle to the B. of the man. Even if he has born 2 sons the inkomo yokudala is paid to him. – 'Kanto to' means, it is work to bear children. If the man has no intention of claiming the children, if it is ill he will repay it to the B. of the deceased who will have to pay the expenses of the dead. If he neglects his duty, the claims of the father is

strengthened.

In the law, there is no necessity of returning exactly the same cattle as those of the same given.

Gadeng

If umtotsumbile - a yellow flower, if grows profusely, cigarettes / meals 7 / next yr will be many, uyakomba mala, also uyavunsa umhlaba.

Mafusane - that pink feathery grass

{ it is usually ploughed into ground.

Senamane - same purpose as umtotsumbile.

Emadlotsi

Hosingwana Lushala

Umngambane S. Sundwa

He was told that he should cook food for his ancestors by the people dead. So he made beer & put a small dish of Isipuqu ensamo for the F spirits. His mother says that he wanted them to treat them well, for see, I remember you. Heard on night. So the F will be list to drink & that night first started drunk by the friends. He had decided to wake Emadlotsi of his ofe that night, & everything passed the dead. The people came as well. Then when the morning was up they started beating drums & songs of the spirits. They talked to the spirits which spoke. Those higher voices began startled crying. Many of them drunk, beasts killed & small birds from all over left on that for the F. Dead not at all tired by their exertions

titolile ehlene - we & stranded.

Kumekenge, apparently I same as at Lob. but when it is over I sigozolo is told to go & fetch I bride & he takes her by I hand & leads her to I hut. I Cobera as I same, but in I carry I man wife she is smeared enkundlem, while just as unM. & woman is smeared at I sign, ebalem. The same rules not old Q. & same law what's a lubanze.

Magic & Myth

Djedjedje - Isaac prince on Mandaton, a German named Reynsdorp who sells quack medicines, German etc. Has correct psychology - agrees that disease is spoiling which he cures the patient for fees. Nowadays he is dress in a special cap not walid by fetish which has made him an even more powerful in the eyes of the people

Dossizeze Dotsmane - an who claims to have bafana. He was sent to kill M. Tolan, & when his bafana went there, he found M also had bafana, was heavily protected. They were engaged in a fierce battle, in which both of them were wounded & went home exhausted. Last only thing to do was to get the bag of M. to his side. So

he went to M. & made a good friend of him, & asked him to lend him his bryana for a few days for a certain purpose. & M did so, then Dr. sent them to W. his own to attack them from a certain ambush. And they went & choked him, but I rescued him heartfelt. Now I & who had asked Dr. to do this job had promised to reward him w 7 cattle, the world & demanded these cattle. But they did not come, so I & my automobile hunted & a week later I & was run over & killed by a motor.

He is a pronounced Christian

Carmichael

Ghost of Hlane. George great hyena-person - wrapped up, his hair clean & combed & hat & boots on & small fig & man. Black man.

5/9/26

Food -

Unfuse of mealie, boil up 1 mealie & add monkey nuts.

- ~~vvvvvv~~ - ~~plant~~ red flower from stem 1 honey is sucked.

Children Game - Dolls

Sitsili - dolls, beautifully made first get seeds & then plant string around them make a schlunk & soak it in red clay, & cover 1 needs a cloth over it & put rope of bead in varys shades & patterns. Dancers 1 hair is little rings of bead, & carry it around in a proper little umbeleko. Question names, & go to' 1 notes of they themselves have functions. eg stew 1 mom

mt Nkala - g woman

3d day burying

next day agi drinks

Death

Child is wrapped in clothes & buried behind well. If not a boy it is carried by his Hs, if full grown by F as well. On top of grave spear & pots & food dishes of deceased, inside a pot & water etc.

Only on death of main wife, does kraal lose personal headship, clearing only the string basis. The old clay is destroyed, & a new substitute is sworn on him when ice he has cised. Not dress ordinary wives.

Bo Mabhalala daughter & sdl. of a • was even kept for his son. Is there a • who who put out waste of another? It is easy to dig up material.

Eng Law & Justice

1) Assault - both fined 5/- or 5 days.

2) Man for beating his wife - under provocation, 30/- or 30 days. She had been cooking monkey nuts & intoxicated when he has come home tired, so the neighbors tried to persuade him to go. Acc to him she also scratched him, but this she denies, says she had only done so after I injury had been inflicted. Then he spoilt 1 pot of intoxicant, & she said why do w do this, if u don't want me tell me, & in struck her - a bad blow on leg & a blow on 1 forehead. Then she admitted tackling him. He considers he had given her her deserts.

Eng. may see the people must learn not to hit each other. Wrong to hit

a Q to an e °, & w. bad to hit yr own wife.

Acc to Nat. opinion he had given her what she deserved.

3) Cleaving & blows of incenge. Rof — & Cleaving

Ofn on entrée to evening.

Pos 7 & 8

Coroners verdict on 1). The Ly did not lay bloodshed entirely, & of 2 & 3 said Ly. not as an instigator but as indeed they were forced. Not 1 duty of police to report it. — Ly were friends & meant only to fly. They have no idea who reported 1 case

2) Bafat. transactions — 'why did an e. bet to a Q — to cook for him, I fear is here, she's got him to cook it. It is a lie for him to draw blood this; probably both were drunk. Had the spoken barely o what have happened. I was undoubtedly provoked — to hit a Q on 1 leg — am sorry, she was a child & must be tot & to 'manage' to 1 Ear.

Contd P94

Opening cry of amadlozi

Bangitela ngengozi
ngentloko

A. Ya ya

2. Sibitoba lentonkoni
lihamba nesitutā, lamkelani
w a fot, sleep, help.

3 Balozi balomo [balomo - thongoan]
Tamba tek ambalo [hamba take ingubo (Ind)
/ spirits, mangoma, like red cloth, lemandawe
like cloth. / emadlozi (mang) s chiefs
bab (fathers)

nyamtinga - to make no def.

Mahlolobele Chitshelo

Ludwa + sikhali sokuthoyi.

Ha offl of Mah. chief all this called by
Come on 11th day, he is smeared by ibuti as they sing:

2 | H. ho nyamsongezela inabojaha
Ho H.

Sing this as they surround him on 1 c. k
Twds sunset he is taken to a hut where he
fulemas + 1 folly among he is shown 1
Mandla stands esangweni. He's given advice
to look after 1 orph ans of poor
Pt. drought on part of Mah. for 1 drunken waste of Mdoloko.
Mapathuga had collected, and advice of the offl on
Mapthuga a 'sikwana' w. th. for t. w. of seedhe
Old help his people & bury land. The people tired out
1 destitute gave as much as they did. wanted to f. wo.
Now this opportunity is being squandered on liquor by 1
young + g 1 Mah 1 group

Hekeya Song

Ngitifakile emadlozeni
yaye babe ingoma".
to
~~kuno~~ ingoyana itodlala ngami nangitakile
(People say 'in' instead of 'j')
" Lady I flies bird that flies free
= Song a day I bind a ngomad ekathake

Bangebopa ~~ngomb~~ ngemabande wesilungu
asamkeni tolle of Europe
angeni ~~ziomdi~~ sabalungu

I refuse to go and stay forever in the land of the Europeans,
let us go to the land of the Zulus.

Lay

Sigadu..

x) sicungi - siguba

← sikhasi

sigadu

bunyongo - intutwane

umshobo - mshlo

x) etetani - esublanjini at Inver

Songs of mocking

[Kalani - wild animal, like monkey]

Makeshwane ubalala babe vetu

Hafoto ~~s~~aso sambane ekhaya

Habundulo ~~ala~~ (pumi) amehlo amblope entombeni

walaHagagula

Hamk pumo sokusala ekhaya

x) sikulu Jakoza lomkulu ekhaya

Hajabe cane entini bebasome Hoge, Hafoto his M

! .. bagadeu, Ho wa sambane

Song mocking! tax defaulters

Ukuja bahele uinqwenya

bazo utoni Nkunawela

Sotwala umqoma nesikotela

Gongoma ushlupeke

Luma Herbs & Farleg Herbs

Luma 1) Hanono - uyababa uyuba lé - shoots
top of the tongue

Farleg 1 matukumukisana, a very big tree of 1 forest. Cobra
1 roots at appear at surface knead it into little
2) mgwempi root, roasted. 1 or 2 put into food, spit & drink
cuba & heat
lumps & put it in 1 enable tog. in bale of 1 root
~~bale of dogs~~ & then say pumam & 1 pot ch.
stupefied have been only & filled so no genti
filled.

People here have eliminate for two weeks.

Sibaba - Hlanduna & back tongue & for sores in 1 throat.
Lu Umgkuta - rub for 1 head ache.
Pom Pom - cobra emacumatha & drop it of 1 nose
then in sneeze; it helps. Vshong - done of 1
headache is so bad

Lobola –

Garden Party

Ndungane, umfafane – to kill / tlonga

They dance,

In / morning they leave naked, & go to fields & cut mealies

then they take dresses of grass.

If they see a man they rob him of his clothes

As it wheat moon is full. Girls for 1 month

must not jump or stretch upon / table cloth. A girl

who is found out to be pregnant is fined a

beast, paid by / boy.

Rule / same as that of Lib except that on return

/ girls all dance & each skilled.

Amagatiyazi:

Tsolokat kwe lathona, ngenga Mahlalela)

kwenkwe ing enkwe yam

Gangyanga kantsalela

embatweni ka Mdagolo

kametete ngishigela lipwa

matala ngisekela libola lwentomo

yemsuwu

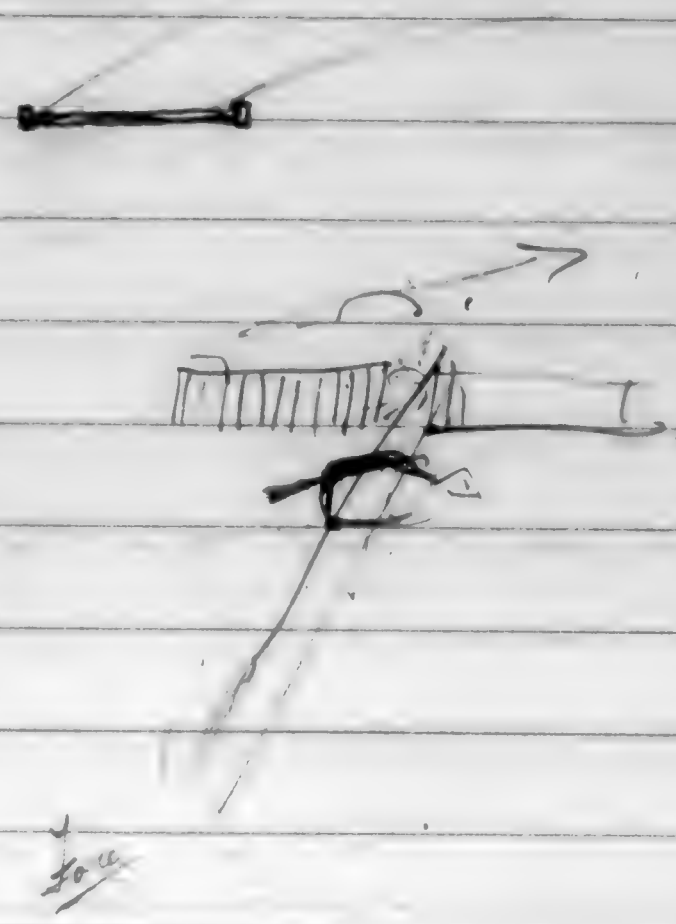
lugamawuga emkungwa yekukusini

gdmd empfuteni
amatetem ⊕ kau

Ekhaya kalile
tfela Hallangana
litinye kentiengo
kufunekeli

Case + Posti of G

In former times if her kuni wadzakula unpana, + really damaged her, she wld run to parents. If ● wld be reproached, + if I case were taken to Ch. he wld even she fined. But if it was settled betw/ fam it was says a fine, I parents just gave them a v. good lecture.



6/9/36
Lettabetha

Garden Magic Twins

Similar to that of Lot. To see one walking thro' a garden of monkey nuts, ematopane or tindubu if she is menstruating is a danger to crops, & she takes earth, if she is pregnant gdn, rubs it on & removing venom then takes her garden w it. Then she is safe, but even so she does not frequently walk thro' her gdn in this condition, & does it rarely to prevent evil from them as dung must not make the soil bitter from bolusanyhen chips. Ematongamane & particularly quick to wither.

Note

It is also believed that if a girl goes into a ematapane, ematapgamane or tindubu garden after having eaten a chicken or will spoil crops, some will be bad & some seeds

good, so you take 2 bones of 1 chicken & grind at other end. Even so it is rarely protected as those who have eaten chicken - is still fair for greedy.

A pright & dung 1 early mtis of she goes bird

Imealie gdess takes earth & just sprinkle it over 1 gd n, same rubbing it over her body at all.

Not so necessary for mabele, but done for ematongsnam, etc. & for emabele too consumm.

Dung menstrual th she does 1 same for Imealie's.

Ans to some Q. we just fata for pregnancy, ans to others we don't same as f in menstruate- rule apst 1 unless sadengl kingly.

Africa

If it rains here, excellent crops, yet
Leptá at same time.
Each girl has a garden in wh the grows
foodstuffs in some cases the plantations
belong of her H. eg Mhlangene, or else,
like Mahanfane, keeps separate owners
mainly for her love.

Grains Sitshlangelo is v. often hung up either on
fence, or if they may be eaten by chickens,
hung on to trees. V frightly, see baskets of
monkey nuts, & mealies unshelled tied
onto high trees in 1 yd. Thus there is
no temptn. to use up 1 next yrs seeds.
Better out of safety from fire.
Some of 1 sélulabulo is cooked w. dung, it
keeps 1 bs under quite free from insects.
The big carrots, 10 litres, also 1 smaller

c

b'

ones & w. much desired for storage. The openings & firmly sealed w dung. Some of 1 granaries made of clay, some of latters & basketing.
Bld 1 circular framework of Lebunga trees bent & tied.

Prop - Prince of intestate & non-intestate. Fine
If a ~~ob~~ o's hut is burnt by another 'ngalowa', 1 o was formerly 'eaten up', but if by accident. 'ingoti' - w. gt difference. 'kulyakilana', 'Why, if a child burns a hut, we not kill him, you trash him to teach him not to play w fire.' Realise gt danger from fire, & necessity of having a large area cleared so that fire doesn't spread. Courage of some or in extracting 1 goods. Insanity.

Agric

7* Indovane ingapelela umbila, the same as ingobolwane lweziwi
Early planting in yrs of famine as last yr started to plant in August; this yr: much food, will prob till Nov - Jan, Feb beya - khakula.

Lobhkwanoze

Twins

Changes custs under contact. Formerly in many clans, eg 1 Hlahlalela, a ♀ bho hova twins killed 1 ygr & left bilder. Rallied by suffeg. – otherwise '1 F will die' & children alone did remain. Then after a while there was a change – 1 ♀ children M. both went to ~~[illegible]~~ nina wowfati, & she M swelled them both there & then 1M. left 1 ygr w 1M & came back w bilder. 1 ygr wld never be alld at 1 F's village, & when it grew up if it was a boy 1 M's purple wld lob. 1 wife if they had cattle, & if not, 1 boy F wld send ~~[illegible]~~ cattle to 1 M's parents to lobola for 1 boy, & if a girl, 1 cattle v. often kept by 1 M.

of people, his by law / wife F's people claim them.
If no gogo, get a friend of / gogo or of / M's.

/ Mahlalela abamsi emapahla, / ~~Ma~~ ayesoluka
3d step. Nowadays twins of / Mabel. can grow up
at / F's place.
/ Magiya bayamnsa emapahla.

Magibuko let both children grow up tog.
All seem to do / twins only roll them in
umlotsa, + even when 1, twin was killed
/ other was dead w ash.
Parents also often being twins.
Masela have never killed twins + other bitches.
Hlam quite often and / child to / M's people, but if
that gogo is dead, have a small child to nurse it +
it goes stay. w / M. If no child, too poor, M carries / nt back
+ / w / father.

Hlubi

History

The Lubi ~~tribe~~ came from the N.E. – ezibo, imbo, the place of fever. The story goes that at the place where the Mzimvubu joins the Ua, or at the Majuba, a Gt Kg arose & left 2 sons, one of whom went S.W., the other due S. another due W. the ones who went due W. & the S.W. of Swaziland, the S. W. & the ~~Bambo~~ Mangwane the ones of the S. & the ~~Hlabatabo~~ Bambo.

~~The~~ Many of them live scattered in Natal, in gips from Vryheid up to Ladysmith. They speak old Zulu & are of the Hlabata clan

In Zululand speaks Lizulu, called here Sitala. 'Hlubi' is the end of the word Lubomlo. The Hlabata & Bambo – many clans of the Hlabata are Hlubi, Ncobo(?), Radebe.

The people of Nomaacha & mainly the offspring of Sw. & Mangwane as captured in warfare. Steady infiltration of lang

+ custom

7/5/36

Rain Bird — Lethlaocho

Ingalukhuru ingoni yelelulu, when it opens its mouth it rains. Now, big camera (Eng.) can be seen out shops of (Portuguese Equatorial). (turkey-men laugh at (QC who say it shows) rain when it goes 'Kulukuru kuluku'.

umtondanye - said to cry esp. in summer, rises on (hut tops & announces (rain. (peacock

Health Work:

No dr. in Sw. Nam. Much sickness esp. malaria in (umgam season fam. go & spend few days after picking (fruit to bring it home make it, & make it kim. Fever was

of No.

Tibongi

Hetisa = from 1 Bukas, mangin 1 Nkomagi = Pack donkey

Mbamba, but not 1 w 1 Tembo = Tembo

1 Fam Relig H.B. → child.

Since I H. of a usually stays w hers, it means that when a child of his sis comes to stay 'gogo walks', she lives w I village of mahume walks.

Rammstein:

Eskimo - unknown

Komati Port - 14 days -

Bastatin

Variation in price of diggg.

Tel Fan kufyuma nabelungu - some 6d a mile, some 1/- a mile - punta.

some even 2/- a mile, for the cable differs in their farm - diggs.

As for as Tel Komati is concerned, there is 1 good diggs, first, and price was 2/- per bed, now 2/- plus of cable.

Portuguese Tea - no special diggg. fee - Euro paid per bed of cable.

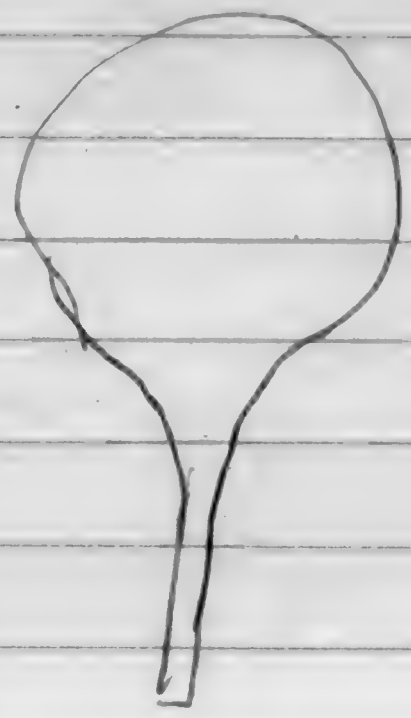
Tax

Poll Tax. £1-10 for a bachelor, or monogamist, & £1-10 for each further wife, including that of the 1st if she stays w. him. While she works other to draw water & chop wood, he has to pay for her. Defaulters v. v. few - for if 10 s.c. they comes get 1 & put him to work, & had gating wood, chop fields. No single ● will stay if he is an impostor.

Non. Tol £2-10 p.a. for monog. or polyg.

Defaulters numerous. Punishment - 1 month at 1 end & must still find 1 money.

w. 1 tax, but minor finds work. 1 upward of imprisonment is not faced. If 2 ● cit at 1 same time, for same reason, 1 only be imprisoned for 1 week, 1 other perhaps for 1 mth. During this time, while 1 Eng. Russian, they wear their own clothes, return they w. now his wives find sacks, & they get no soap & no time to wash even if they did. In Poll tax, he, 1 ● must pay 1 money



Spakatane

Eng.

as well as secret sentence. If 20 men in that, only pay for check.
The Port. use Ispakatane, a wooden stick w rounded
head, beat l hands till blood drops from
nails - sometimes 40, even 50 strokes. Hit l da
as well as yg. Bottom he turn flat, w hot l soles of feet.
Better understand Eng. 'tere wa de oto sannen l
patent 1st.' l infliction of spakatane has stopped.
Chy has a limit to his tax
<u>Drunkenness</u>
Port. law. 2 weeks, sometimes often but l man too. Only
time u l know l period of your sentence; in
other cases u r not told at all, just one day
they come & tell - to get out.
Difference b/w punishment Eur & Nat. Not mention w
yr age, a Eur. was convicted of brutality l big law a
fit of w a caution

Administrative Procedure:

Sayla Nomah. Camp at the 1 Sun 7 fd from Stegi

?1 comes place every ~~[illegible]~~ month (frequently but usually) + hears 1 cases.

Those who can pay 1 fine, pay then + there, those

?1 who will have to go to prison go under escort

to Stegi + then ÷ 1 gaol.

Tol. Nom:

Cases/go (of urgent or reported) Eikwamensi/ Oltepesi (a police station) ~~they cannot be dealt with~~ cases go straight to

~~properly here, go~~ to Komati Post where those who

^ sentenced to a fine or less serious sentences.

?1 Otherwise they are moved by ——

to Barberton.

Port Nom. (Eskwent)

If they cases r beyond jurisdiction of Headman, they go to Chief, & if he cannot deal w them they go 'Eskwent'. Nabo is w/ district of Sabie, there is 1 administrator. 1 Chief is a military man.

Urban Report. for ploughing - £1-10 to negotiate.

Examples

Port Nom. No prep. qualification - testimonial of char. & well K.B. a knowledge of lang. & able to work yr name - no high educational std + 1 abandonment of Nat. life.

Chiefs Powers - Ch. pd by govt. & acc to work he has done - rounding up of tax defaulters. He's responsible for reporting defaulters - if not properly done, he & his underlings liable for punishment. Deals w petty cases, but any appeal can go to Port Chief.

Nat. Eun. relations

Catheism of Euns who were cared for by Rajas & given rich
on 1 part of their land. And George Hopes people, &
summons them.

~~some Euns~~ Raja wages 1st paid, so they show £12 p.m.

Nat. Cold.

'In case of war most of them will join w. 1 Euns'
Forget Kalomuna, but at why then ~~did~~ they got them
food when their F's died & abandoned them M's.
Portuguese actually ~~a~~ care for them were till they ~
old & ugly

Recall realistic of value of wealth.

∴ Good to start w. trouble, & end by bursting

Prostitn –

Pot 1 women – girls who come from Swazi'd & Kafgwam (& Nomaodi) are partcly susceptible to quadla w/ Pot. the Nom. girls ~~often~~ who do so a few, & usually go & live w/ 1 Pot. tea. Marry w/ 1 town or towns Hangwa.

? No law apptly vs this, – no Pot. can be sued for maintenance of a child by a Sw. ⊙. Much disease among Pot. Zulus & Pot. more dbt 1 colds. Kom 1 Eng & v. often a child of mixed fth a Pot & Nat. will be educated & bnt up as a Pot. There will be no observable difference.

Swazi Fathers can be forced to support 1 child of Mandelan ms. was made pmag. by Mkhope (Hogan) & M. vlnt. complained, & Mk was forced by Williams to give 15 cattle, ~~1~~ amt demanded by Mand., to Mam. Ichi & wife for 'intonje' – showed no desire for it, it

was dead. 'Every time' it was misfortune it was
'forgot that if it got rich.'

Health.

Port D. at Nwamahasha, free treatment of native
Serious cases taken to Lourenco Marques Hosp.
No hospital here. Also open to Sw. who come
across border.

Tvl. D. at Komatipoort. Occasionally visits Ibra.
No outpost.

Note bad teeth, yellow eyes.

Hakwedla

[Rocks]

Dissolution.

If a F pays I forces pts his son twice, by the 3d time he will see that his son is wild 'bulbanye', & will disowns him from the Habandla. In some cases the Habandla will say 'how can we throw him away. is he not yr kinsman, yr relative', but we will explain he will sit in judgment on him ex angwere, & we too will agree on his guilt.

Hakwedla's sons have been a sore of great distress in the form. He feels that they wanted to kill him, they are here is enmity at the home. They look on the big will & desire it. Pts are sorrow at empty spaces in the

Somewhere of late a recently had his arm
left I horse Sq. U I H. In a case I boy
carrying tugged his T's & pardon whenever
instead Fate going on him, & first
his child died then he himself
met w an accident and runner, losing
1 of his fingers. He asked if he cla
returning & Ko' his F said yes, 'he
came back w his mouth only, & till
this day he has not come back

Ingratitude - Ru

=, Parents r v agst their boys - yg are
ungrateful - just as much as they
as a gt my, is when P. marry a
loose o, of Longueils had left love
+ his people w v I match th' boy v
much in love w her, the parents end
=/ shewn ingratitude even before she
met a yg Port. o. She q soon b
tir yg gets becomes tingam, +
then she went back for a while to
her home she was going to tell I
Sw. ~~Pa~~ she' a not = him. Vin
knew I Port. - her 'godmothr,
Lts. had tried to dissuade her
from him - no success, + even
tho' at that he was discovered
w/ she after her she talked of
him on her deus.

Grain - Cost of.

Kafirs sold from during month of scarcity at £1-2-6, - £1-5. Costing transport 2/- by train to Kimberley, + 5/- to Namaqualand shops. He lost ∴ he lost cattle wh. he then had to get to Bremersdorp. - Lewis quoted £ 17/6 per bag. The Port. 1st of all who undersold + then sold at £2 per bag.

Flour were also increasing their prices in times of scarcity. Rate sold 1 bag at £1, in ordinary yrs 15/-, or else less.

8/7/31

Sick Kwidaba bugwa (child of Lattatinbas Mdlalala)

Child of ± 1 year old. After a few days cried; has something wrong no milk after ever under only. Bacoba Mbatsata-

Note

My ~~a~~ still not able to go freely among people. I wrote much but was passed, for I brought back of I Mdlala.

I ~~w~~ H. sheep were surprised early this morning, but the wors ~~a~~ lots of only went after all people had already ~~c~~ drunk.

I ~~accu~~ reported to Gudumane of tribal business & he told have sent a ~~o~~ of Mahadrat come tomorrow to see.

I Q. Dim sent tog w another Q - ~~ab~~ k. time a ~~sing~~ fat never asis w th. a person of somebody any fever, ~~and~~ - & goes w the ~~t~~ I slept the windows I strange sal hail, & sunger.

Have put. pot ensams of I Mdlala & spread 'sugatika kwe, gogo ~~a~~ bula, nangu ~~wanten~~ umsuti wabiso wesa,' the big drunk at sunset, nyga ~~a~~ big take it 'isosyawabi madisti' - drunk only big old. & Q.

Returned from Camp – they had been, and delivered of their class

Lectures & another Q. Q had been engaged, & they made

a good little group, but the people who had come to church

the week made no attempt to be quiet

Q refused, ~~they~~ neither of the two, then comes out in a hole &

~~makes a few cuts out good for the inductees~~

This shows the Q is not for teaching or for disciplinary, but

behaviour.

Bring out the Q – note prominence of the two sis., the intelligent wife, & of the F: B.

Room out small pots for different groups, but & pots of the Q because

is now open to all

PAGINATION ERROR

Missing Page ?

Chils med -

Lidlamyoke - take leaves & boil it & make it drink it, & rub it on it

=

Father 1) engaged, not knowing him. He seemed suitable.

Lehegu 2) " , knowing him, but P's arranged it.

H. of Ing. 3) gained for herself.

4) Jack Hlalabela – Nyoni = d. λ, + Kem Nzala took her – forced, + Hlaka had no cattle so came + begged from Hlalabela, brings w him – little girl, w ηη to endura + fill up l gap. Hlal gave 6 cattle, £3 + £1. 10 worth of goods. Girl when she grew up went w her parents permission to another man + there was a case. Cattle got back only after a case – by law cattle + money should have been returned. but they denied knowing of marriage.

Nqeji 5) gained for herself

Burg -

Burg

Administration

Prison - Port. No trial, no witnesses really considered & no announcement of time of imprisonment. V. often a convicted & shipped at 1 when of 1 Chief sans any trial. Start 15 minutes before sunrise, bell rings. Cook their own food, draw their own water, chop their wood; have ? 2 hrs from 12-2 to cook, rest etc. Chains - formerly weighted, now forbidden but sometimes contravened - tied round waists while, & held up as 1 prisoner walks. Food - monkey nut soup, very tasteless, & small piece of meat ice 1 a week,

At sunset, no matter where 1 is, work stops & 1 goes back to 1 prison. Some pt of cooky is own food. Then to bed - housing as 1 wills, in a gaol large enough for 8 &, 30 & may be put at 1 a.

Prisoners work for govt offers free of charge, in fact 1 in charge of 1 prisoners at 1 Institution himself, came 0 - as a deportee from Portugal. Food stipulated - but not followed in practice.

ingwetu - dendroff

2.

Tul. Prisons bad :: of v bad food - + v. v little.
Bad weather a little meat, but cooked for.

Argyll - Alegi prisons bad :: they r too full, & no proper
lavatories. Food cooked for. In 1 many chant rooms
out first, & ten chant general offices, then duck off
to work after early.

Wages - ~~Tul~~ Tul - working on 1 railway line Tank earned £ 2 - 16 p a
but his own food

Port - low wages but good food - must get ~~rice~~, bread & tea
for breakfast, a certain amt. of rice, monkey nut, fat, fish,
meat & vegetables. The natives working on 1 farm get one,
10/- per month, though those recruited get £1. No native
live on 1 Port farms - all have moved, ∴ of insecurity of tenure.

~~Tanganyika~~

Musical Instruments

Children – Take umhlafuta + make a hole partly / way thro', leaving a small bit blocked / can pass. Whistle, holding it as / lower lip. Can burn a hole in

Umvovovo – seed bent in 2, + in between put a strip impunzi grass – blow thro'.

Jack Mabelaka

Educn.

Women. Sechuana all preachers here teach people to read. Kes elders want children to stay at school & be children of teacher, degg has law. The girls become unruly, & boys become too independent. Preachers take lead, & don't teach of Hlanga & farm. Hlanga

Too conservative to go to school. In Port. Tree. apart from Wom. Tree is a school at each outpost & children if note & forced to attend, free. The Bech people are intelligent,

Heb

Tudunda - cancatia

Lepungabhla - Umkankalatalu

Impepo

Budlabdlane - soap

Umtsitsimbi

Mpengane - nettle

Lugwala

Amawala - children carry paper

Sangakwe - fattening gives fruits, nagwaan

Lo Sunlovelwane - eat fruits

Umzabane - cook / leaves. Also food of pigs

1) Umgadlu - tree with odour & bears prunes fruits sweet in short weather - not in cold.

2 Luvovo - much sweet oil in flower

umkuku wyakhela – cackling.

tamkiangeti i – umkwandi – wake.

1/ singathi thwa – umsikan

2/ kukweba umabele – sipasesafi.

28/9/36

Fruit of boys – desire womanhood — Ingwana

Umwangeti – I fruit this tree is water long.

Boys just before puberty go to this tree & make a hole in I fruit, climbing up I tree & pulling down branch. Put I penis into fruit &

Then his penis will be big. Do this almost every day for a while – it may be repeatedly till desired outcome has not been achieved

Ltng Occ. to Mandaka this is a Shangaan custom. He never heard of it till he was full grown.

I Umwangeti fruit is stuck in I mongwana a hut is used to drive away I ltng.

Bochewe Masho

Witchcraft in 1 fam.

X ~~Hahlahla~~ Masho had 2 wives, Lomoloya & ~~Lo~~ Hahlahla & Konyaa. Masho went to work for Eur. & got large farm. Oh he gave X both his wives. Lo'Hal. had already 2 children, Kony had none. When X died, Kony blamed Lo'H for his death also for giving birth to 1 dead inf., Lo'H. was ~~bad for her only wife~~ pregnant when husb. died & bore it at her B's place. The fam went to pergola when X died. Lo'H. was able to find a w. whom 1 herds gwadlada prabhumbu got 1 daughter. Kony. was vexed, but Lo'H. was afraid & she was a witchcraft so she 'bewitched' another. Her first lot of children live henceforth w. her mahuna.

Hygiene

Punishment of theft

Thus as a rule a fd guilty of theft was ~~was~~ realise up & destroyed, it has been is customary in some cases merely to take a fd, if he has been a N. B person who has ~~been~~ been tested, he may be given a less N B district & look after if he has embezzled ingots. In case of Holmes tho he was removed from control at Entrymin he was ~~allow~~ sent to Thlg. entrusted to other work after a while, This is 1st treatment

Hinyah.

~~Has to wife~~

The day I raise my hand to my wife, I say I die. But I will brother without my hands, & for a whole day & night she won't eat a meal only cry. I will go & do my own washing & cooking & take no notice of her & she will wonder why she came to me. Often I think they can make them more stop his bad ways by beating them - but that is not the way to treat a g.

Drunkenness. 1) Woman drunk & throw child of ± 2 years who has spilt food on floor bodily out of doorway. Nearly hurt it in bodily rocking. Father forgiven 1 Q & toddler never to kill his child again.

2) Q drunk. Fell on sleep w baby at breast & nearly stopped it.

7

29/9/34

Bushmen at Jacob

Calls his neighbours – Lotsakhi, Lusaba, Kgwadwa, Jacob – all known / well his sidey / room

Handlaze Mahlakela Ch. of Ekufeni in Port Tall.

3 tindluna in gaols, taken on 1/16th for not having ~~collected~~ tax.

4th of tindluna in cells, kept prisoners, not so large.

£18 by Hand. 5 wives. 4 kraals paid per annum.

1 gaols too. + now what will be 1st gaol.

- cattle. Gaols who is mature must also be paid for - £2 each,

+ they frightly run away when I collectors come, hang,

[No land] for 1 chief. ~~Then~~ It is useless to enforce - if I collectors have been given before, if gaol does not go at once on warrant to them, all I cattle will be disappointed in tax.

James Mahlakela for carrying an umuzi (and he was going to hunt) was arrested, + when cat, in argument, King people

[escaped 1 day] fell They imprisoned him, + put chains on him. 1936 -

but he - broke open 1 chains. He was born in Port Hall. first left when v 79 for 17 yrs. where he started paying tax. lived at Tl. for 27 yrs.

No dogs in cattle tax in Port Hall.

£1 per tax - entitles

Tal £1-10 in gardens.

3/- a hd. of cattle

1/- a dog.

Simbatwa, very terribly bad

Port

No restr. have cattle passed, no veterinary restriction.

Stony land - put up stones drop meaho seed underneath.

∴ There is no tax for cattle, less strict sanitation in Lower Port as

dipping. Dist. Tolins in for report cattle lost, accept p word for it for say a beast has been killed.

In Tol. tinkets also ~~[illegible]~~ dipped, & Hagudu was

arrested for not doing so.

Port 1 small grave of 1 dlako was cut down by 1 Port. bis 'due. punishing

Hottyentots convicts were brought in to do 1 job - many died for

unpaid kkona, terrible times & 1 spanks of 1 dead & there. 1 times

cannot be cut so as ace eg 1

Port Cross → Chay

Bribery of interpreter

No school built for them by 1 Port.

They semi-nom-nots learn how to eat

Coloureds are chiefly here. learn tog at 1 Inst. Tol.

Schools - 1 Port

no reports.

5/- a 6 gallon tin of molasses = 6/- mabele - not whole tin.

£1-10 mabele beg

2/6 on contract.

£2 for cow, but lose from Delago £4.

Schools - contract Kutamba bantu

Mazembe.

8/- → £4

Head output - on hospital.

2 Blank Pages

Bus.

Bus of penitence reconciliation.

If buss a wife quarrel, - it is his fault she will go to her people homes bus bus for 'shmoshla'. Then she will give £1 F. H of 1. ~~[illegible]~~ £. himself, to show her penitence & obtain pardon.

If 2 fights, 1 bad ale will send guilty person to pay a beast wh is slaughter eaten by 1 ~~[illegible]~~ blandlord 1 2 man as well.

? 1 thing - dead.

Hemlock beer is not offered for sale, but it is doubtful whether it can be used for work parties. The strength of hemlock beer can be increased or quantity added to by adding more fresh or bitter water, unlike Jewels which is only brewed once.

Kinship 2 - 5
Bead Wstg 5 - 9
Inheritance 10
Witchcraft 11
Kumgena 12, 19
Succession 14, 22, 65
Food 15, 31, 41, 55
Polyg. 16
Kinship 17, 32 H. to W 33, B. S. 67, HB - dld 105
Myth 18
Theft ~~26~~ 21
Stages 23
Hlonipa Lang 24
Lanpang 25
Bride control 26
Clans 28, 72, 101, 104 Clan defs 57
Granaries 29
Doctr 30

Burial 33, 85, Cosa 120,
Disease 34
Vill 35, 39, 62
Tibongo 36
Bugizibelo 37
Meds. 38, (45, 53) favourite medt 123 (Chilapi) Com 129
~~Food~~ 41 Neighbourness 134
Dress 42
Burial Cus. Strong Hom 43
Lang 46
Bushapi 48, 73
Administration 54, 86, 94, 108 – 112, 125, 135 –
Sebombo 56, 63
= 59, 76, 81, 90, 118, 124
Chilanu Gamu 68, 74, 84
Legtmacy 75
Gang 79 Trade. Gram Cots 119
Relgn. Dec. 80, 88

Witchcraft Witch 12 in Fam 131
Habitable Christ 89
Songs 91
Home Heads + Farthing Heads 92
Gdn Pests 93, 95-98.
Law Intemptn + Non Intemptn 98
Twins 99
History 101
Ram 109
Eu Health Work 108, 115
Dippy 106
Tax 107
Prostitution 113
Disinheritance 116
Music 127
Education 128
Adolescence 130
Punishment of Witchcraft 132

4 Blank Pages

Intro 2 Baptism
3-4 Marriage
Bead symbolism 5-9
Initiative dispute 10
Witchcraft 11
Kungwa 12-14, 19-20
Kabake Ind. 14, 22
Food 15, 37, 41, 74
Polyg. 16
Kundalip B. & S.S 17, 67
Myth 18, 73, 82 Bishop 48-52
Theft 21
Stars 23 STARS
Olympa 24
Lang 26, Stigadu 66-67
Earthquake 25
Buki 26, 43-44 122

~~Diamond~~

~~novo~~

Indiana

Titings 28, 36, 57, 72

Grannies 29, 97

Burials 30, 88

Family structure 32

Burial 33, 85

Disease 34

Blag 35, 39, 62

Buzibelo 37

Hedo 38, 45, 53,

Bus 42

Administration 56, 86 (Cons) 115, 125, 106

Schools 59, 63-5

= 59-62, 81, golost

Christopher Dupuli 65, 89-32

Children Game 68-72, 74, 84

Lightning 75

Impotency + lobola 76-9

Garden Peat 93

DIVINATION

Poti of 87

Dit 120

BUZIBELO (BEER PARTY)

Luma 92

Impotency + lobola

Hockey 91
Hels 92
Cigs 94 Gdn Hap 95
Prosperity & Fre 98
Towns 99
History 101
Rain Bird 103 RAIN BIRD
Health 103, 115
Disinfection 116
= 118, 124
Grass 119
Heat Insts 129
Educ 131
✓ Port. Adm 135 PORT. ADMIN.

4 Blank Pages

Mutilation:
Part of Leaf Missing
Text Loss?

Mutilation:
Part of Leaf Missing
Text Loss?

Start
Notebook #19
(Author's Numbering: 18)
1936

INDEX

Bk. 18.

Twins 2, 47.
Childgrowth 3, 8, 77, 92
Beer. exchange 4; trade
Childs speech 5.
Herding 6
Kipotula 9-16 & possession
To stop possession 19.
Cures 20, 122
Cattle meds. 20.
Rape 21.
Adoption 22-3
Re= 24, 35-36, 42,110
Marriage of Mnyaisa 25, 27, 38-41.
Naming of child 26.
Ukwanzisa 42.
Death 42-45, 49(pregnant and miscarri
age) 70, 85,96, 108, 117
Lobola 45, 74.
Ligwai Lamlima 46
Situndi and Science 48.
Agric. 50, 51, 119A.; L.T. 72-3, 78, 8
86-9.
Witchcraft 52.; Smelling out and
revenge 113, 115, 116, 117
Mahabe 52-60, 65, 79-84.
Clans 65
Chieftainship 65, 67
Hunting 66
TinkomoTem. 67-8.
Cases 71 (assault) bribery 75, 76,
90, 97;prostitution 91.
Tax 93
Kupale sidziya 95.

Index

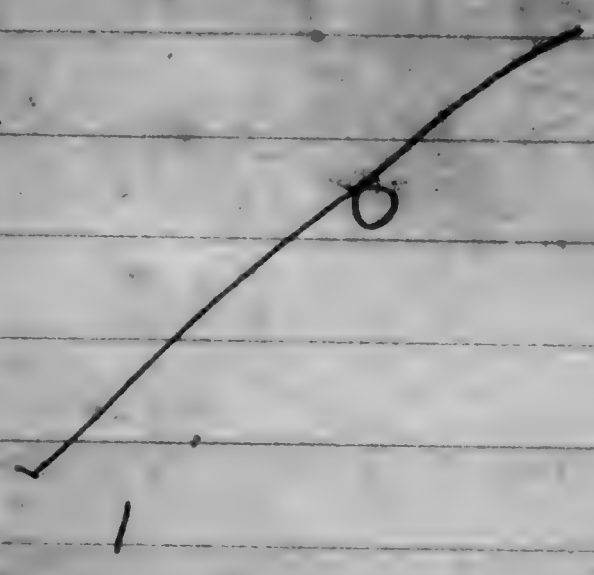
Bk. 18.- continued

Kinship 95.
Tomba 98.
Song 99(moral) 100 (meds.)(rude)
Preganancy rites 101
Administration 102 (Transvaal)
Menstruation 104.
Diagram of village 105 (doctoring)
Homicide 106.
Kinship 111, 112,; M.B. 112, 121
(food complaints)
Birth 120.
Tabus-an engaged girl 120
Beauty 122 (hair)
Family ettiquete-good 7.
Character of Mantsh (Diviner) 16-18
Imprisonment 92, 103.
~~Food compalints 111, 112, 121.~~

W. STRAKER, LTD
PRINTERS, STATIONERS,
ACCOUNT BOOK MAKERS, &c.
LUDGATE HILL, E.C.
AND BRANCHES.
No. 8116 Price

H. Kuper.

4



tumbua

siyamuda, nayampiketela

umkwibi - a person who wants to go alone, a lone wolf

umkwimbi - (in Nm). a

hamuka, when it has been rang & knew stops. He say hizakenuka hidulu.

Twins

1 Magagula. kufanela kutsi ongawatselula.
All - P. M. & chlom. r dead "if they want to live".

Difundvu

Batsenga are unhappy to carry 1 one twin; 1 parent gives extra money, usually a beast, to the child's kin & his people.

2 1 ungatubazeka. 1 man if he sleeps w/ 1 woman can bang & doctored.

1 child no matter how ill is never rid of his magagula, but ulungile, ngaciklapa nje

Hlanze. a wager to bear twins, but both P. & M. r doctored

'belapela tito'. Said by old that if the parents r not happy, 1 man or wife will have terrible pains in his legs, be unable to run & may soon die.

You must never sprinkle water on twins or it is said they will die

Magagula: 2 sons V happy up as they followed 2 girls. 1 Umgagane, a special tree, is peeled & made into string which is braced & wrapped over 1 shoulder. The it was his own choice to who acted as mission aid, he gave an intestine - wh. is his prop. & wh. he cannot take from him, & sh can go w him in her 2, & he slowed on the bedcover.

emaporto - tea

3

Childgroup — La Sfunda

Doesn't recognise till 1 ½ day. Tell him satisfactorily of
instance of a girl, + of
imitate of a boy.

1 H. is not graded but she wants her breakfast in a
?1 pot of 1 imp plant
decorative before she pickles it.

When child is not yet able to sit by itself, 1 H. will say
a sofa spot — 1 grandma sit it down supporting it w
blankets while she is ploughing or has other hard job.

Bees. Exchange

La Tsabetse drops in for a visit to Jack wit a basketful of mealies. I as there help her to hundleva. She is going to exchange a bag of mealies a bag of marbels at Hlabelela – no additions on either side.

The bee is standing for uprooted stalk of mealies, / roots if wh. stay / mixture – sometimes washed first, – sometimes not.

Bulabu = mabeen. But / mabele is stamped, (kobola). Bees does actually make purple bilandsa of wet properly brewed. Good beer sit afli, Lat sob. 'unfati unbenpisi abadomi kati umuntu, unfati lopisa kahle bonke bayandkandza.'

? Kunukuta - ot

Setakela wona emtebi. Bala emtebi

tuma nyanta pe. nor nyqula

~~Hqtuta~~ Mabuzo

Makandeyo

lepungula

- dicuse gt dud.

6

Child speech

Amgwatsile - for sengwatsile

The child's first words are either mage or babe or a name

Occasally says tata ta first, then goes on to imag-

Mkotiana - for nkosana

Sluag.

The big boys may be sent to herd, they usually make little boys go w. & at 1 pastime they fall asleep after having threatened little ones. Or else the boys go running & start playing.

If 1 goat's or cattle stray, 1 owner of 1 gdn picks 1 eaten stalks & indignantly flings them down before 1 owner of 1 goats, asking for compensation. Many angry words & verbal cfts. Woman claimed 10/- from Letsabetse

~~If owner of Bushop~~

who was prepared to pay but then 1 of his said 'No it was dirt'!! Kos gardens is much food.

Headboys recognised thieves - take chickens & eggs, sweet potatoes & monkey nuts. If w manage to catch them w can beat them.

It was said that any1 who stole from 1 gdn of a person who had drunk Bush, he told he discovered. He ridiculed said, even a cow told he punished. Without he able to moan.

30/9/26

Khol - Fan etiquette.

La Maseko eats w Hlambisani from 1 pot in wh 1 foods are cooked, 1 little child ± 8 has his own small dishes, 1 then 2 Tumbe ± 6, Ingwane ± 9 eat toge - try to outdo each other in speed - Nayapangana. 1 F gets his separately

Proverb - Kubyuwa ekutoli umtwana.

Child Growth — Lo Mantu

Takes 4, 5, 6 months - goes w/ 1 child. Each of her children the same time.
When u start up untlyaga u put a rope rd 1 child's waist w
knots in it. Just ordinary rope. Put it on at 1 mo.
If 1 child was sick on 1 stomach, or hard to bear, tie on
masana, a plant wh. when bitten sticks milk - it
cures 1 sickness masana of a child. Has masana w
1 sticking of faeces b.c. milk.

Shows 1 child 1 moon or 1 2nd month.

{ Ntamkombisanga inyanga
tidulule tinyanga - } - and if a child talks a lot, 1

untlitiga itsha pansi - if a silly.

1 1st day we lie up w ugo bus. w wake v early, then
bring still easily & take a little water on ugo hands &
draw wet hands
g w 1 hands ~~wh 1 circle~~ from 1 forehead & from 1 front to 1
back. Uyamcumisa bomtwana. [Not done by lit. of Q.]

Litfeemba

Mapa - [Litfeemba] Kupotula

Arrived at 1 vill. of:

Mantfomane Nyamba Mapanga's, [Litfeemba.]

Left home at 10.30 & walked on 1 hills & thro' 1 twisted forest, bogging with innumerable insects & settling on, leaves. Through grass & forest glades, where boots made stepping stones on 1 steep slopes. Pools of stagnant water, breeding places for 1 malarial mosquito, dead collected in 1 rocks. The boundary pipe at 1 height of Mpundwa mt. stood out clear & sharp on 1 blue sky

PAGINATION

ERROR

Missing Page ?

At about 1 o'clock / clapping started. Gathered in his yard, a huge clearing fenced in by trees & palisade. 10 sit on a semicircle & start beat on drums, in their hands, while they sing a song to summon / do.

Is Spears, is bottles, spent trees & the big drum & big words.

From entire side rush 2 women dancers, hair has plaited long strangleits, each w. blown up gall bladder at / crown lying to the / back. In / st hand each holds a stick, in / lft hand / tail of an ingongoni. Across, like bracers over their tops is / ingamazi of goat skin, top w. strings of pellet like kinds of diff woods, ~~tone~~ ~~[illegible]~~ anklets of beads hang from / goat skin.

the women tails hanging from their hips, the men has a skirt ?) adorned w. beads. On their feet they wear 2 rows of fruit of the tree.

During the 3rd dance a man danced, + joined the dance. He has also reddened his round. During this dance the light & made smoky. In middle hour, 1 of the dancers rushed to a few of the men who were apt the force & said 'Perhaps there is something w. have lost.' goes the lady Yiquoke. There is part of them Mangatie, Lulendula, some trees & stones; form the dance again + as the pause continues the people.

I Bayaxikokela Mangoma

Quite a few more, w. their dolls like headdressing, some looking like unique black dolls.

As they dance they sometimes grow: go like the a grown. Bayaxi each individual w. stalk, then dance w. forward, a rhythmic stomps, first under their left, from under their eyebrows everyone w. their eyes!

dancers will know a passing look. I came to ~~[illegible]~~ by a
~~[illegible]~~ of elementals said it was I who had taken
some money. Luckily I had not told any, what it was
that I did hide. They keep their eyes closed mostly, I think
that when they open him they see a clear

2. Figure singabe zigzag

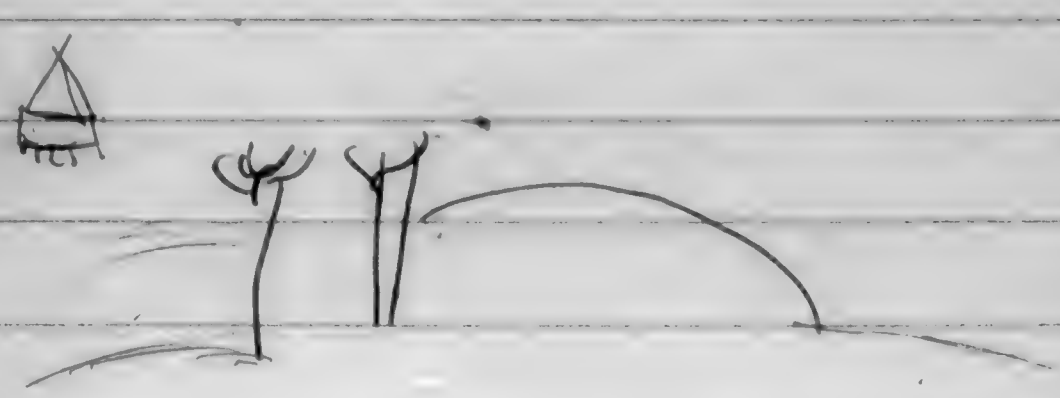
Dance till the sweat runs down his way now, his
hair just been gathered & from his ~~feet~~ legs & down his
face & small streamlets of dried blood.

During pause of Iguelli, among him sits & rest,
then staggers about

The Master arrives, a simply dressed man two strings of
beads across his breast hang carelessly round. He has no
goatskin, no tails. Only a red kherga, Istehla, wangas
fards on his legs & red wig

Dancers only, dance, after having obtained strength from
food & needs need & tears & shelter.

Then he goes & kneels in front of the gift of cows & goats.



Ukhono indaba nyakukumayo.

ayifuhli ngawe

while

money little, about 3/-, silver, about 2/-, it was wrapped

in paper. Put by a white man, an Indian

Those E was dead, hard to see that was dirty purple.

Put outside, it was outside, near well. That side, nearly

safe, same fate. Least nearer stalks, we unwrapped a

stone, & put it under. That is where it is. Think it 2/6

It is 2/3. Tog w something else. He tied it.

something else. We went alone. No man when we

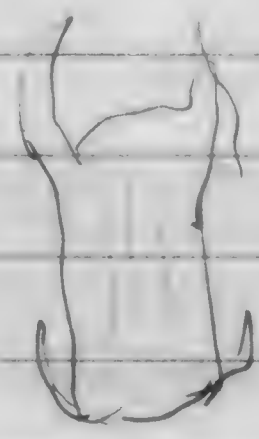
trying and he did. See

imbata. Came r a Q here, a native. But the

dident tell where it was put, must reply. Then

n.

Came Danced out, & came dancing back empty handed & started



agn. but never yet I say we must come to him himself.

Bottler, opens dr. takes inside after 3.

Hugalage had hidden it in his sock, & Isabella a cigarette in her handkerch. I dr. touched Hugal's leg place but attributed it to me – sed it was on my shoe, a clumber on my person but being a Europ. he didn't feel me.

Aftr I dancg – ± 3.30 – more beer but orders given to I dancers & spectators on groups.

Tell that Montfomery. Hug. gave his bd to I & who it came to him so 'we have hidden something'.

[Sidelights had 5 wives] Char. of Hartsfonnare

Thus men w a most persuasive charm - when he wishes. Huge eyes, slightly yellow white, wd he opened wide every now & then esp. during I dance. Clear shaven w a v. fine face, & neatly cut hair sans ornament except for a scarcely obtrusive whalebone tied to 1 top of his head, tucks I back. He looks no more than 35, but must be far more - he was in Europe employ for 14 years, & returned in 1923. In 1926 I 'demons' entered him, & for 3 years he wandered about I city, finally being pstrlodsly a dr in Gogaland.

During his workpt Eur. he acted as cowboy, & later as cook. The heart D made a visit at Hkmas school during his yrs. Now he is indeed an odd mixture, as he himself will tell you with a wry smile. 'Part Eur. part native

But she cannot eat rich food, so used to be to Eng fare. If she drinks beer, he vomits blood - then he absorbs the demons. Nor does he eat porridge, monkey nuts etc. He lives on tea & rice, & drinks a little - not much - Eng liquor. He dislikes Irish tenters! Port, but enjoys sherry & port wine. Eats eggs for breakfast.

In his room, 1 side is g - native dr - plants, horns etc, while 1 side is that of an Eng - table, stools & cupbd w cups & glasses. He has built himself a speed small enclosure g reds in wh he alone washes -

his inhlambelo.

Inhlele No umhlebelo can be held at his place save it, it being reputed to Hagahan

Slant. is possessed by his Gd F; this F was also an magoma.

To Stop

Possession – It can be stopped, but we are against to do so. He kill you – emadloti by stopping it when it wants to live in you, then when anything is going to happen to you or to those near and dear to you, there is no one to warn us. And the other emadloti will be angry + neglect us too. [Hunger].

Hunger I, I don't want this to happen to me. When I feel it coming, I'd just fall myself up in beer, I be so drunk it will kill anything inside me. ~~(Hunger)~~ Handel "there special thing that is in you, the thing that is maddening us.

PAGINATION ERROR

Missing Page ?

Med Treatment

For pimples - Get yr B on lang to hold a lizwebe - chameleon by / head & tail & rub it over yr face. That was done to her, acc to ~~Hatwebe~~ Mamnbeni Masakatana age 18 she was cured of many pimples.

Cattle.

Ateke / bull w umosuankunzi to make it 'kolipa' & 'kwela' / cows. Ubangalala, wh. is edible is even more potent for . & beast.

Rape?

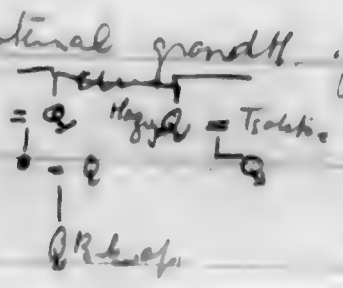
X was endeared to Y by her parents Y much older — now ± 45, bearded, a man, she — a girl of 16 or 17. She gained another when she returned; Y. + X's F got her mitigation but — Y & he raped her. Charge being bootlegged by Thugi police — No bottle Y or X's F.

Ludzwo alutali [illegible] bankuni

Adopti

It is often happens that a Q 'borrows' or 'begs' a B's or SS's child to help, promising to care for her & feed her. Sometimes, but v. rarely a child of a friend is adopted but the saying goes 'Ludzwo alutali umunthu', for the child of another will be cared for & fed as if one's own. but when it grows up it will go back to its own parents, & you will get neither thanks nor reward eg.

1 paternal grandm. of Bkwapi was Hazyaxa 1st of Tsakuta



was also Hazyaxa making Tsakuta 'malume' of Bkw but one day she said 'when they turn water on Bk they asked Tsak. to hold her, & so she was 1 child's godm. Hazyaxa wanted a child to stay with her while her own was at school, & offered to care for it, & even begged her from her parents. Bk was fed & clothed by

her, & her children until she grew big. Then she had I feel that she has returned from Latta. who only seemed being so friendly to a yg. boy. She kept on & only Bob until to play w men. & Bob used to go to her parents & complain of I treatment she received. Finally I boy's parents came & quarrelled w Lat's accusing her of constantly scolding his son & telling him he was making an imposition of Bob. The girl gradually drifted from her & her adopted family, & did stay many days when over from just around Lat's, when she felt inclined. There was no open ~~d~~ unusual but Lat's was v. miserable, hated anything about it, & all her friends agreed she was badgered absolute unmerciful; while I boy's parents (who were ye. D— l.) & her own parents spread ~~bad~~ rumours of I bad treatment meted to I girl by Lat's.

1/10/26

Ratnapura

R= to dept strong Singa if w money fort 1st time, but ask for latin = s. Nor do w melaya:

utomkeya ein soumfati:

Bapeke emapungolu - 'hen' wif have a steamboat.

They kill at least + fata 1 2 people w 1 insuranu, also burnt copeps, hofa, + cabo

If they haven't dad 'ligolo' 1 man well coughs die.

= of Hungarsa

A woman who has already got a child / even of the F / can't make a regular

ayamekegela umtwana :

'Sivala kencube' - sedly / F of / may she sends an beast

to cover / child. we of ~~of~~ mother.

Men here seems to be an unwillingness for / physical

father to buy his own child.

Received just before / girls returned from work Td. /

Came 2 girls, Q in sidwala w basket ch, 2 more ed Q w

mafahlawane & brooms, more majaha

Ufunewafika' short majaha of her grp carry shoulders &

tearing them in front of H of name then / other girls

grp.

Woman places down sleeping mat & pillow. Dancing starts

'Gqgha ngadeliga'

Songs fl at Lobambe, this / girl is of / Magaya

clan & comes from Port Ellen.

To P27

Naming of child

B. of Hakwedla had a child whom he named after
Lalkwanaze. Sent been, beganu, & Hak. to tell
him, Hak. replied 5/-, & now nearly a year
?) later came pitiing ben & bonga his wife.
Called him sitwala - dang. for 'occoon

= 1

Bride made to 1 waist, which she wears w bare of
cloth, then for her hips is tied a bead belt-like
many of 1 others w a lehiya trimmed w beads. Holds
a knife in her r hand & a big red shawl, w left. White beads w anklets
Gologo is [illegible] highway, & agn 'sacrilegious'
Hausa 'kungiyar kaji' a name'. This made out of a man pro
~~[illegible]~~ bodies grp to 1 of 1 orchestra of women grp with all aftermy
1 dancer holds out his shoulder or small of ch to 1 grd.

2. Igwe, wena wendowu
wena wewéosi wyatchéwa hegozwe.
(Ingwenya)
wena ~~[illegible]~~ Gamu wabekwe
K,w, old song

Bride wears an umunze bracelet, shows she comes from
P. Lunalia headdresses, & some w ornamental plates on
their faces.
Bride people from ~~[illegible]~~ from south out to

'wn' 1 dancers.

There is no ungansy of an arrow: she is 1 intelligent; ~~[illegible]~~ Arabe

lomsketi wattle.

2 girls come forward groups, not necessarily 1 bride & 1

Girl her in hey hand a string of beads & throws them to 1 her, he

throws them back & this goes on for some minutes

1 man keeps 1 string of beads, 1 ungonu. Girls

very solemn, both kneel in front of 1 ●, & 1 in beads speaks.

1 Q's representative says 'a must look after me,

I see I am still pg of a dirt. I'll go elsewhere

He replies: 'I too am a person who must be cared for'

Comes 1 ● from 1 woman gets a 1 lgowai for every

This is an ukwendisa =, 1 girl having been

given by her F to his sis. 6 cattle have already

been pd for 1 girl, so there was a extra for 1 child.

she was already I mpahla of I.

Song Ye Sontsiwa

nyaseliza ngamathonga (here they say ngamatti.)

n. H

Tamgatiwa – B's comrades of Ngagula whose H was a Sfunda,

Song Udzekwalangela

ngulangela umfowetu Losala lsilungu-ene

Ole song

Then I was a guest of I mani group began to dance

Hajeha Ufetwanatongwane sengilele ebalini

~~sengilele~~ salunga mp.

lemcyaba Sibile enkosini

Difference in steps from those of Lob. even about words ~

same. A big ox pld outly / groom + bullies who spea
by / off bride's kin. Informs of ostrich.
Tues sunset event various stops dancing. +
I joined bride who tog. w / girl of two grp were
ruby choky w / groom. Others of / umutomba came
in + a servant of / o bit in a dish of sweet
potatoes wh. bride's party ate, also a dish of
grd matches + tindlers. In / middle an
old ♀ came + said 'Time to be smeared!' /
bride's party turned to her in angry voice
Can't u see we are eating, leave our food!' &
then she left.

Just before ~~[illegible]~~ fire, a man had brought in a
snippet of roasted meat of / freshly slain
all beast 'nyacinsula', leopard; must have
/ 1st bite tho' she does not partake of / rest of /
meat. She bites of a bit, spits it out +
leaves / rest.

When finished eating, twas nightfall,

they comment of 1 hut + went to 1
hut where 1 party had been regenerated.
there 1 anim. was being ÷ dug up. Here
1 chief attendt gave 1 bladder in a
tin basin, + ~~Kow~~ ~~another~~ 1 of his H, took
out 1 mats, pot of grease + red clay etc.
The mats were spread in 1 open, removed
from opst. 1 liquor where they had
1st been wet, + 1 bride told to sit
down. On her left hand side was placed
a child of 1 of his fam, on her rt side a
child belo. Then 1 old ♀ started.
First she smeared 1 bride's hands, then
feet, then shoulders + body + face.
? = | When she started 1 old ♀ looked as tho the bride
pushed to away + grabbed det for.
When 1 old ♀ had everything ready 1 child of belo smacked off

hand with little tin of red clay & fat & daubed old lady

Having smeared 1 girl, she then started on 1 child on 1 st hand side - kubo, & smeared it all over & then did 1 same on 1 left. Then she told 1 girl to smear Kalki child; the bride 1st had to smear her own hand on face & then she rubbed child. Thro' out the whole performance the grp sang:

1 bride every now & then was heard to be sobbing. Having smeared herself & child, 1 ~~Then~~ ~~gp~~ H m l. took 1 bride's hand &

kissed it.

Next she took a gall & put it on a gal's lips, just a drop after ch she sprinkled a little from her toes up twds her neck & then shoulders & back & down the other side.

3 After this she tied on a sidpinga, the bride & her friends crying loudly at this stage. M in l. said 'I gave him to you, we will draw water from this'. When all was over, the M. in law spoke to the bride (the rest of the party still singing) & said 'Now you are a D of the place. Be generous, be hospitable, people come from the left, don't refuse their food.

When the had finished, she left; the ambulance contd singing for a short while, then finally the cars they told the bride to get up

– 1 children fasting all.
The bridesmaids party went into 1 meat hut, 1
~~for a roasted~~ meals or potés were cleared away
+ 1 bride went to sleep later on with her
girls. At Nom. during 1 whole mustumbol o + q don't sleep
together.
~~{ Verly 1 next morning pa was gone on record }~~

– If unknown yoms tube. some roasted hot
some day. Leads it leg to 1 mons grp.

21/10/36

Widows marriages ie. Case

Madjomba Matimba = d. of Kabu Tembe
+ had 2 children, ♂ ♀, 2 ♀, then Y
got a job w/ W. N. L. A. in
+ left home for years. Madjomba started
drinking with Port tell + met a ♀ Z
who became friendly w/ her + they started living
together. Y, whether he knew of it or not, made no
effort + Z went to live for herself a hut in /
vill of Madjomba. Then Y died in / Bremersdp
hospital. His wife had her hair singed + so
was / of / children who had their whole
head shaved; mourning lasts correct
time for / 2nd singing. - his time just a partial
shaving, / H hair all rd / centre of / head
shaved + / children have a small piece
shaved at above / forehead - [in Zulu this

so cut from barley [hard, I note]. Beer was brewed for this second occasion use to law. her ukusinga, & every old come – they treated it largely as an ordinary beer drink, but some people who were not friendly w/ the kr. who have more health. in going thru than for an ordinary drink of Tatabeti 'angibetayeli'.

* On the morrow v. early the widow tos. w other widows will drink the ale belibelle – this has been put ensamo overnight.

~~Lately~~ Then a woman will ask the widow of whom she wants to go, & she will put to a child of the man whom she has chosen. Note the precipitancy of this rite: of the parties encounters – normally the ♀ should have waited 2 yrs before going to another ♂.

If a ♀ goes to a 3rd ♂, there is no rites – 'ngatizgundze'.

* Formerly done in the p.m. when all the visitors had gone.

Konkozela

Umtonjane

I girls come (Kwel. whole) Bude says 'ngiyafuna sikhali'

I man starts I ~~fame~~ song for I metaya

'Ngipuma ipfuleni ngingena ekufeni ek'

Then they go out w I spears & go enlundleni, esangweni

Exchange of spears.

Kus

← ? Ngabula sidzinga

ekagi endzeni

Man goes w wife to kraal & stays there for 3 days, then

comes back alone.

Bude comes w I dagcen

- (nsimila (takes 1st bili) umyeni lomkulu) of / umkomo yebopeni,
/ mostly H 3 Q of / ke. nsimila / meat of / lugege.
/ beast is skinned.

gwabula ehlohlen

Then / meat of / lugege ~~with~~ gumeni of / H. of / girl
Some meat
'lugege gogo', getela ingala. goes w' / umyeni lomkulu
/ hide of / 2 cattle 'pan-bana'.

= After / 1st cobisa, they go & eat of / meat, &
after a while, deep in / nt, comes a naughty's gop
dzatula sidyiga
to / bride 'tears off her sidyiga' sayg swyakutela
mage. Then she goes to melage.

V. early / next a.m. / girls come with / means but, / kneel in front of him. / bride says 'ngyafuma sikhali'. He takes his spear & gives it to her, & she goes out w it. He has brot w him a spear of one of her male relations & has left behind at / mansha. while ~~the~~ of / 's girls goes back w / head of / unbumba. Hang takes / spear, / girls tell / mwanta start / mekeza & it is he who begins / chant 'ngyafuma chofeni etc.' the girls take it up & file out to Kanlundlang / village, when / e wango is, sometimes is often one subayan / girl mekezas. then she is fetched by her those who such hunts / wedat

is this obs? / & daughter fed him, & she returns hastily. He is called back by / ~~day~~ person of / 's grp ~~to~~ w / female cow. She is then smeared agn.

& the follg day they to'a Lubangio.

Then I man, tog w his ~~to~~ umgeni & sukozolo

91 and bride accompanies brother unintimate to his

home & Kot in I st time & can have intercos

tom[91] w her as a wife.

The bagem. bring I cattle w'in day ~~[illegible]~~ Next day lugeq-

& inkomo y'bagemi skilled. I beasts skilled &

skinned, I umgeni receives I beast of I bagemi,

& I most N.B Q of I girls fam. her H or F.M

receives I lugeqe.

The ass wolf of I bagem is greeted w 'Hambani ..' —

same as at Kot

I meat for I girls fam from I lugeqe is known

under I seed fence of her M's hut w I shout

'Nala lugeqe ngoqo. gedele ngule'.

Choice of children food – Nathing Kinship bonds.

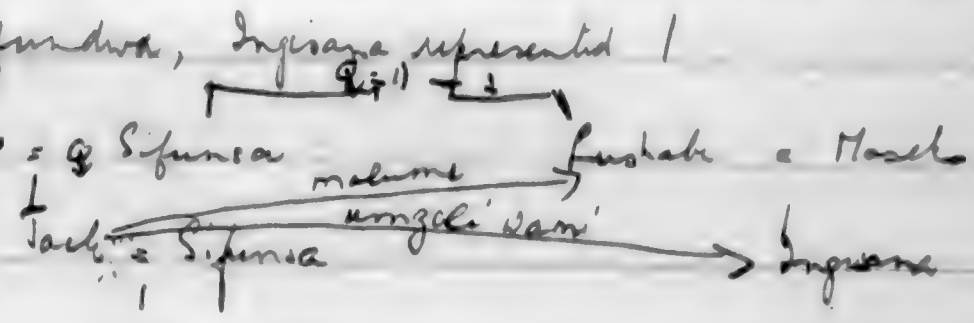
I child from I kubo is usually a B's. child, or a ss.?

I child for I kakke is a chikeg I., of his

B. but of hers is none may have & got a child

more distantly related eg. at Jack's Hahlelelo & to

La Sifunduna, Ingisana represented I



Lamangana I 2nd child is m/ana of Jack's –

child of Jack's sister, she was of I ekakakke – sat on left

hand side.

i.e. child when beg is not cobroad, begemponye.

I kubo child is usually I child of a 'B' or of I M B.,

I kakke " " " I.. " I mean of his F or

B.

Ukungena + Ukwenzisa

Mafungetera Sifundsa ganad Ndabazi Mahlela, a v. yg. girl. He gave 9 head of cattle for her to her F, when he died. She had not been married nor had lungeqe been killed. Mafung. had an elder B. Mapakane who it was decided by 1 F's, & Mop., child ngenad girl. She did not want it. She ganad 2 other boys + was called of an ingwababane, but 1 = kild. She was forced to come + been a year after 1 deth of Maf. to 1 will of her future hus. accompd by 2 other girls from her F's place, each carrying a pot. The girls came in & she sat down, Ndab. holding barely w aloof & gloom, (but his thoughts) & she refused to eat. 1 night but returned w 1 girls. Gave to Jack much better to be ngenad as an unwed girl. Know only, 1 hus, + yr child only 1 F.

Beki

Makwedla's son died in Jhlq & he was told by Celis of his death. Rumoured that he had a wife here, but not definite. When I news came, the women sangad, esp the H. of the boy & also the wives of his sons, they r shaved & the hair is made wild. The children r shaved just a little above the forehead.

?! Makwedla

Had he died & been buried at home, the rules would have been more rigidly observed. The people would have been dead (kusma

? & the people who touched the corpse.

? Until 1½ yrs ~~been~~ sangang + bang of beer a person who has touched a dead body can't ~~hold~~ ~~feed~~ in his own hands a pot of beer offered by another, but must put his hands on the hands of the person offering the pot to him, who holds it while he drinks. As a

~ pot of

milk he is given ~~it~~ beer separately.

?/ After _____ months, the whole is brewed for singing, & 1 pot is put out unseams.

This is drunk in the early morning on the bed by the mourners, & then they start to sing — for until then acc. to law they should have been so sugg. This law is not rigidly adhered to esp. if there is much beering

The ash is thrown on the grave 'kerutsa bukhungu', the mourner eg wife, or H. takes ash from the fireplace & throws it on the grave. ~~V~~ After he or she goes there & cries & mourns, & it 'potisa mkhatyo gathe.'

When the mourning of the well dies, they remove ~~[illegible]~~ & put it on the grave.

|| No one here ever points on the grave refers of mourning.

Note. Adherence to tradition is not dependent probably to change in all cases.

Payment of lob. cattle

V. often here. cattle is pd before lguel is
smeared even in cases where lguel ! ukgaiela.
The ostipos cases late.

V. Occasionally is cattle pd after: only happens if there is
no cattle.

clans ch. don't mekeza

. kGali, Ntungube, Mabila, Mnisi, Kalanga,
Sengwane.

Ligwa Lombwa

Liq. Lom. a who stayed at landlords will. came to this, & every, who was suspected of witchcraft given some of this. It was rather like imposing.

I head, I guilty person opens, ngabatuka, enter on road i.e. not at home. Then they must be stick, person brought back to be cured, ~~they~~ he on ~~hand~~ to hand a bottle of sampa - undilute lukewarm, lambs or then it got too.

On this way to from Liq. a I guilty person they speak to no, Lactat. tells of how she sometimes used to meet a group of silent people and hide, when the witch doctor knew terrified she was.

Lettuce and the same people - 10 : 12 affected by it

LeMadoela

Twins

Madoela - o pleased to have twins ' they bobola '

Q w wrong cabla

' ngamage w put dos on ' fu'ng dell ' pu'pala

sll who come meant twins on 1st day, + m'H + 1F

+ x-rays and chest of ' twins. Those of ' other pu'pal

drop off usually by ' fifth day thro' walking at grass.

' but + bas ' lungisa + to'; ~~that~~ of ' twins

remain till they grow big, + then the mg are hung

up. If ' twin gets ill, ' ngamage is pot-called

agn. Then tombak w killed on ' day after birth, ' for

each + put on to ' children, Similarly when they =,

' elder wed be = d first, + the goat killed + an

gutal ngamage made of it.

Setunde

'Sepahamba nabilanga – notwithstanding it was still common – I very seldom saw one in the afternoon. There was all a 'ship' of obscenities of Kalladorela, 'Otherwise' in the crowd just was as part of us, of evening, trees & cows & chickens. No superstition connected with treading on it; when we go along I feel mine ngitshambile, yene ngatshambile, Tepambana tshendi. At the same time 'bakiabelo' mbelambe ngoya setunde ngato-kodwa sitosita ngani? Bakwati kwabelela. Many often wondered ourselves how it was people had fadous, was not affected 'bright' themselves.

Qiqoki

lempeja

Birth.

If pregnant Q is cut open to find some courage to do so, & child is buried in a separate imbito usually just next to H. or else in a separate little grave 'kwakila' ~~kwakahela~~ kwakahela bantu kakabeli kwelesera lingye. H. is not concerned. 'batanga umuntu kwele sonakile, batitunga etini' she is wrapped in her blanket.

If child is a ~~child~~ ~~mis~~ miscarriage or part its an umbilico & buried eskosini

Morning

a Q whose child is still born when it dies, ~~kwaeka~~ kamas / milk etalem, & sets ashes on her breast. Does this till milk stops.

Agric

Emsetsekeng Lepepetla

Bulukwane swei in 1 Nomache district

Jokojokwane joine "

intondze - ~~bubb~~ umhlaba lobovu of Nomache.

Hendbags set + blow sitela - pla pipe : holes, made

in a bellows and

Habele

A Hlakoba - 1 lightest corn, w 1 husks + small cobs

B umbetsa - imbetsa - when shaken + stripped, heavier + lay, made 1 maeba, A + B used 1st for beer.

C amabele ebomlolo - 1 bad, heavy, clean of husks. Stored

Ipeng - separating it + beer made from it

Healies - 1 small makeis are umbila wemakoma, : 1st the used
1 big " " " umbilako - for storage.

blatlubu = pengula.

palula

gwalo

1

Agra 4/10/36

Ikat 1st smatapane - patata & ukudla:

2nd tintongamane

2nd tindlulu

umdjumbulo seen any time after 1 rain. Just pole up ground & dig on steps

'kudla kukulisa lutalu.'

Tumpungi eat 1 monkey nuts + tindlulu & potatoes.

Types of monkey nuts

sipopolika } early to ripen - ekwandla

sumangane - small }

sunabane - } late - ebusuku

sitfutfu - lubugu }

Hedis

umgadu - red ~~black~~ nedzi

hlanulukagane not here.

inturana } - yellow
uguranga }

+ Ewi's 'indimili' - big grains - not Hedis Ka 2 Am. Hlali.

Uhlehi

La Sfuma says she 'was loyad kadzeni by a girl of ~~the~~ 'kubo' who wanted l cattle from lobola of her, La Sif. &. La Sif. refused sed 'sometime was a son they shld go to her. La Sif. was ngenad after l bark of Jack, & he D this girl who loyad ~~her~~ one children of same P

Lt Twell of Hatuba Hasulela.

Naw on entry.

Bogquantayed man, w thin face

Spread a - wat his neds - big sea shells &
cockle shells,

Tolozga - p
Utei Bakau babona khosa.

Smoke trap

Breathing hard, light hand shaking & twitching w a
tinkle noise made by bones & bracelets
tinnina stone kakalu, Tesu

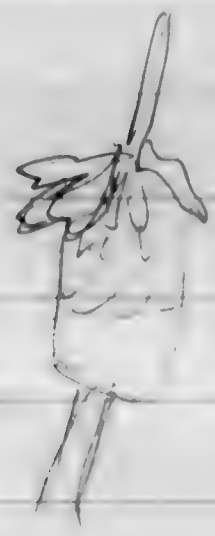
Whistles

Chorus of 3 ♀, 1 w a small child + 1 man

Burglars

woman shakes a rattle of feathers

Lonzan - beats tt one / hops on / out, touches them



Vunelani

PAGINATION ERROR

Missing Page ?

Sandstorm. Whistles, & beats out groups on stick

group / rhythm. They sing

& Nyeta bombaba

[the chorus goes on persistently this 'songs.'

Then a chief reads book much to him wh

he spins every now & then as this reading.

Dr: 'Bantabata'

Beats his rt chest on left hand

Pause, his hand twitching & falling drift parts of his

body

'Kuyantabata ukako

Nyeinte ciode

'Ndara'

Song Hehe. Kafana Kalenga, & carries on a short ~~song~~ conv. i big.

Dr: sings 'Cow & goat

Bites a bit of grass

'Nyama ngisasata Hale. 'utasuka, tone citodlam

Reads front book upside down, muttering

Another - causes a convulsion at intervals for most,

fetishes & witchcraft.

Kungwhe, mgoma gomu la, knocking his head. Then in

1 dramatistic during his contact w. 1 Europeans.

Kuyangishlula mgaramu

Bekunga abachlahlubanga - [note this belonging to

1 powers of darkness by 1 Europ. We learnt much from

them.]

Shagani - understands that there 1 gives a loud

response, 1 convulsion comes more readily.

Shaya wetu - Shaya

Voice changes - becomes deep & powerful, ingredients & tricks

that as he took up 1 threads again, he spoke in 1 high

(generally quiet) pitched squeak.

Shaya T.

Clap

Shaya angibone laba, umundo ungakulu

Kd Ayavuma

Gitó tum B short

Lombla nyamba umlomo

Hands go wildly, Eyes open & close.

Shaya kakulu

Twadó his hands in a most peculiar fashion

Nambla nyosumtume endlela

Wenzae emakosi

Lambla ukeshlupeka

Kambla abantwana bkaduna

Lakúenje labeshlupaye.

Returns pantg.

Lokuvenjelwa endlelen – Dabaza xplm / Gobon

episode

Angaste tato ego.

Anofaye - ego

'Mnkuto mstatu' kyau.

'kyakumbula ingozi' kyau

Ngi Bangibamba ezwens 'gabelu stomach

kyakumba ingane

Rolly, suppty himself on his hands

Lombe ngipufa umkuto

umblabe ibatile

ngita sitomekile

Kukenpeka

ligcue Alikho.

sayesaba lomdeati;

~~[illegible]~~

emayeza - ngokwenza emayeza

intlavu

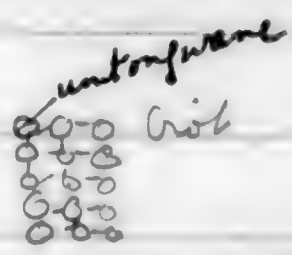
lithlumba - into lenuka kali.

yezeza - kukulaza singoni - lith / Ndwandwe.

Kambla zyakanla nalikome

Seals w / malin of Kidlolo.

Kanus - wriggling.

then emafahlwane + untongwane  Crot

+ holders of plumes.

- Shows dog., shows in place w moving velocity. Eye closed on a side, but very more thin opens & strong sequel.

Man blows w horn.

New song started

?/ Emaxhosekaya.

Monday

2nd seance.

Arrived at ½ 11. Hughes Handed. quarrelled for an hour about what we were going to get. Note 1 discussions & preparation of consultants - amount to be paid in cash, type of information.

Q was already in full dress - so angry for our late arrival.

Prays - & bodies. Father, Son Holy Ghost & all 1 angels, H. of God, who gave us Jesus with his miracles the boys for kindness & help, & blessings on our dead. 'Pity us King of Counsels.'

Stands facing 1 wall, trembling. Prays for ½ ¼ hr.

The hall is darkish, 1 Q & children in all white.

Goals w flat drum, w 1 Q w long wooden drum & 1 white bag tied around w/ skin tops.

Mrs. Holds: home on his hands, rather than when he has finished Stalé whistle, & repeats 1 same type of seance as yesterday

Shape size

Furious beating of drums, beating of legs
Legs wide apart
When he had finished 1 1st leap - Man rolled,
carried on conversation, telling how he had 'hit
road', & told mostly what they wanted to
know.

The 'bumptious behaviour of Hunyak, shot down a
rousing abuse from Hana ungahlupa, ungaba.
kuluma nahleka ses khona endlbendeni.
When it was all over, Idr sadhe a gave end to
dance away! Ibatiokatsi.
~~He guard Handed. 1st chest, points, head.~~ He
came in his trembling dance stay Hand & pulled
this point this fingers, then his arms, (then his
legs) then his ears, then his head ( )
After this he guard him. chest, wrists, head

fronts white side, knees. Then the qual brot a dish of water into wh. I dis'kafe threw some black powder. I saw a bright sparkle. Then some red. wh. gave off a potent smell being another dry condiment on lid of a pot was put over the fumes, wh. reached us all, enveloping them in particular. The savage then danced around red. till it turned some yellow powder then quaded I water + soot. The woman followed his instructions & poured I yellow powder in as well. The savage then appeared to upper end into I dish, began sparkling feathers Hand + spun him till he was quite soaked, we grew then deviating to top I fire and

There was no splash of diff powers of light and. + I potential. The doctor seemed to be just an onlooker of I power of his

Sahaza.

Among his ~~[illegible]~~ heap of treasures lay
Wonders Bk IV
3 or 4 dilapidated books, in 1 of which was
a picture of a woman in pelisses & ~~[illegible]~~ tails.
The dr. opened it & what his eyes pounced
to read. Another was a Greek-English version of
The Helen of Troy, 3 Hecuba. Whenever he started
this book he gabbled in a strange
lang. which he tried not attempt to put
with Eng. he knew.

Afterwards he explained that this was the
'medicine book' which gave him knowledge
of many meds.

It was possessed of 1 Mandali

Ref to 'Komatipai', a pat macumazane in 1
Sahaza

Bailey.

Claus

Hasilela & Sifunga s of 1 stock & don't unter=.

Story goes that 2 Bros. were in 1 fela shenkla one killed a "bird, & ate it whole" - wayafunsa

& the other B. came along & wosikila - remained in want.

"A bird wh. does not fly easily.

Hasilela's lf. s of Sotho stock.

Chatsulp

Sigadu spoke principally at 1 Lemati: Ruler junior. There Sidloko was sent to Hyekwa Hlatjwa, his mother a hence this gogo. His H. died whether was this 'HH' otherwise known or with.

gg; The H. of 1 gg. his must be Sobolad u tonkoma tondumakulu, ~~u efter~~ 1 cattle of 1 Chief. now sic s among those.

Even if only 1 beast from 1 mabulubulu is omg cattle given for lob. it is reckoned as if all came from Lieu +

1 lob of a girl u tiou cattle s returned to 1 mabulubulu.

Nubbles

Aunty.

Formerly Aw. used to catch / elephant by stickin it w axe wax axe at a vulnerable spot at / back

emagela - for tinyate

Used to make huge pits, & put in sharpened stakes, & / mzilazemba tree, cover it w. grass & sticks to & disguise it thoroughly. Then steal acorn fell on tee came & stabbed it, some of lawm were killed true & true.

Ndzalela Mahlatula King 7/10/36 67

Hlambu → Lutsango → Sbangamswane →

Mgadu, Lidloko

↓

Hakunene

↓

LoMahasha

↓

Mpuluya

Ka Lozingele, near 1 Tembe Lozingeli Tembe.

↓

Wangwanale

Ndzalela & Lomhlolo said to be contemporaries

Taking of 1 Cattle to 1 friend:

Kuyamengetwa shandu impi, taking w. them cattle, sometimes kill some of 1 cattle & killed there, others is killed on return at 1 villages.

This is not done every yr.

They go early in 1 morng, & return in 1 afternoon.

Also sometimes, all sleep at 1 impakatini, & next morning, is dispersed.

1 grave's sent thereat :: per kraal is no grave at this

Hapony.

they only babble, at bottom, this is not organized.

Lattkwaraz is 1 2nd wife: 1 1st wife is dead.
1 3d wife has built her own wh. tog. her
children

Death – Burn for corpse.

Having of been for the burying of Lattamulla's child.

The resting place was quite very making a joyful noise, although the stones would that H. commencing so utterly & only made a rocket. It has been for an incense.

– 1 day before the burn is to be drunk, ~~the [illegible]~~.

The children are singed – little ones holded & slightly above forehead. Reason is [illegible]

Until the corpse all the waves of Hakwadla go & slash in the H. of the bereaved in her hut, to fathoms when.

[[Hea is taken only in – 1 day]] death was announced – forty £ in hire depth grips they burned (carried) and received Siduda.

See P. 108

Case

(Hadgenbeu – Chug)

Cases of assault resulting at bar drinks r common during this season. Out of cases 75% were assault.

Some r truly brutal + for apparently no reason of a man asked his 'H.B.' F.S. F Q.B A Z.

for a drink of beer. She gave it to him + when he had finished he struck her w his hand. She swore, + has B. hit her. Then + struck her again w a heavy metal snuff box on head, making a big gash after which she turned + ran he another badly with a knife.

Laird Tenure

Each H. has his own garden, & family of wh. he can keep separately or join w. that of his H. who tends the gdns 'kwetu', or 'kwabo'.

From childhood till old age a H. may grow food for his own & the H. in-l has his own separate fields. She cooks for the H. in-l. Visitors are fed from the w. stores, all the others go to the v. stores except.

Tindiluku is planted for 1 year, & the foliage go monkey nuts is planted there. Grow monkey nuts for 2 or 3 yrs then change. Tindiluku is grown elsewhere in other enclosures.

Meadow grass may be planted in many as 4 years, then white man's bible food, or some, change.

The seeds are sown if the ground is soft & wet, the seed plants in meadow or maize will appear within a week to ten days. If the sun burns the grass & some of the seeds appear, it does they have dried & must sow a second time.

2 or 3' deep only & broader. 1 handhoe.
5-8' inches - w: 1 plough. Usually only 5'.
If w is already dwelling on an area want land,
w go to 1 person near to whom w see an empty
space & ask him to help w hire. There is no
need to go to 1 Chief. If w come from far
however, w go to 1 Ch who speaks to the
men & asks them to have a look & cut a
strip for him. The spot where he wishes to put
his will. is selected from neighbours as well,
unless sensibly 1 Chief, & consultation discussion
takes place
Trees in 1's gardens & neglected on property
fall - 1 heard, sometimes it is said 'but I
don't keep a strict watch on it', If however
I say to some, 'that's my tree, leave it
alone', he will dislike picking from it.

= . Cobra

Engaged Girl comes either w a yg man, or w an unm'd girl & says 'siyatuma bobale ayabuta tinkomo', D'ter F in law. He will reply 'agosalungisa'. & will try to collect 1 cattle. Then he will send a messenger to tell 1 girls parents when it is all fixed up.

Note been carried from a girls people to 1 well where 1 girl is = d. Friendship.

---

1 malume has no rt to any portion of 1 girls lob. Even if 1 child grew up w his gogo. 1 gogo will only get 1 emasqeza (measure) of 1 lugeqe. Why did she get a beast & why didn't malume. Haven't they both temporarily 1 girl? D'idn't 1 F lob. Her H? Did the malume lob 1 H?

Hkuze

Case of Chief bewitching tribes.

Mathavane -

2 Bros disliked each other, constantly disputing cattle & farm. posts. Hahl received a request to have 1 killed, instigated by Hakwedla. On payment of cattle he agreed. Man murdered on cattle blood Nguveque & others imprisoned, for 2 yrs before trial. 2 Bros. admitted guilt.

1 then moved to recog. 1 selfappointed rule of Hakuber so Hah. begged for permission to kill him. Pd 11 hd of cattle. Hand arranged 1 watchword 'Here comes a bushbuck' - & they shot him dead. Case never came to police.

Mkenza

Fam. dispute re cattle - M's stepson

~~Mdoko~~

1) 2) Mndwikulu

Gudwane Masikila = Q = Makweze Kalanga = Mahlalila

Mdokolo 4 Qs Ndau Solomon + Mantfombi Mostly

Mdok M. came as an umfati

Bridewealth was £1.

Girls 1 £4 for £12.

written on paper.

Makweze Kalanga was a Sw. living under Mpuntuya

in 1 Tol. He married ~~Gudwane Masikila who bore 1~~ Mdokolo's mother

~~Dist sister. She came to him pregnant above~~

Ndau, Solomon who was given surname Kalanga, +

14. says that Mak was 1 F. Mak then = d another

Q

Childpoint

2½ months, child sitting up

Dr

I saw my heart sh is in my body, outside

My mother asked for 40 cattle, but my F's didn't have any.

Hunger - Cenandagasca

Great pleasure. child taken on lap (impling)

often breast while suckling, + in this way ~~often~~ my own drains a little

milk from both breasts at 1 same time.

Children when they r still suckling & grow med bigger

can eat mobane - 1 v. small black cow. Dr gives him

this med - grind mobane + put it in water in a

scourge add 1 mol & give it to child.

Case T.

Handlezi & his F & F F had all had 1 territory put across 1 Sylo border near Namaacha. He had lost no papers, but it seemed to be tacitly understd. He was given a strip for himself ~~but~~ ~~[illegible]~~ his followers.

Then in 1936 a Port. came & said come before & found 1 land so bad that they had given up in despair & but his bucks stk for bldg a farmhouse. He is bldg within ± 20 yds from Handlezi's will. He has 1 recog. title deed & 1 placards been surveyed. Hand. complained to 1 Chief who said 'Don't w. like to live w 1 Eur.' Handlezi explnd that was all v. well till his with started xq 1 boundary & that's gone.

Mahale's

Sat & chatted about his delight until full blown in.

He had been in a hospital in Italy for ... while, and hope he came back for 3 yrs he wandered about. But from childhood he had had hashish.

He was busy as filling his hemp pipe w hemp & burning charcoal.

Began by smoking. Then holes shall to his ears, so that it looks rather like a phone w / shell as the earpiece while he speaks into / horn of / hemp pipe.

He pours in water into / horn.

Blows smoke of / hemp into / whole.

Ndawu wfunde kakulu. Sengikalele. Sprak. to I sahaza in strange formula - odd like Indians. says I long is Ndawu, I long of I umandawe.

Msapa I back place of I umandawe, then they went to Bova.

~~Lukwenke~~ - His granny came from Lukwenke river, she was a doctor. She told him his long.

In I medicine another language I sahaza started.

I wife says he hunts lies fetishes, hunts lions & shoulders, she he says he must be tot.

I sahaza selects only 6-8 objects from mat and mat, there are a guide to I dr. He doesnt pungula fully from them.

Wooden mat hist on a skin, then on a tin a little w.

Boat I frame fully I-room.

Place down I mangeti in carefully etc.

Mfuguteru.

selen & gala

Umkanka - also used to catch evil eye.
Burnt at graves.

Thyt lempatla yami ngeyafuna, hamba elanga.
Can wolf mads at grave after they have been turned
2 yrs.
ngefuna lokengela lomuntu.

State his footsteps

Indzongela

Root of nfungatu, intombela - usually the purple in
times of famine - use as soup. To charm early it.
To get off cases, grandfather needs a beyond case
eat a little chicken pulula, rub on face.

Take /likuba & heat it, drink /med. & vomit on it
Monkey ? go enemy. Then he'll die that month
If grandfather ends sev & cata ancestral
of bull, ancestors are unstable, /bull will
unstable into /
drive to /fleet, they keep bons prisoner there.

Opened his shop in perspace.

Jeremiah asked how to cure /cattle from breaking loose'
/ sibaya.

ukuta mkondo & pour in a little of /gold mud, encircle
/ whole sibaya. Fate
Inyanga - smatter exp. of herbs
Must also the mote and sikali & throw it in
/gold. 'dangerous bird', ... it is a person.

Dog 1 sore - (~~burn + stick~~). burn 12 mots, & grind
then make a cinder of a sore if it would heal, then take a
small stick, put some fat on 1 corner of stick 1 sore, says 'go back to
Garden. kukumuka ot isw
1 person who sent you. Give me a anything that
person will be killed.
Beg 1 gdw w 1 medo. & of any: comes & strike you
food, his sisw sugakukumuka

Lubane – burning from clear sky – I ancy of umbane, lting to kill

Hasilela – came from Basutlo.

Hasi.

Malingela killed by I Su. umpi w/ I temeg

Hasi Mswati to get him rain med.

Mzwabo was a gpr B. of Malingela.

Mahubu

Hat says he no longer makes rain, nor can he send ltng, but he can prevent ltng from striking.

85

v 1 **Bek**

1 Masikla + Hagagula ~ worked on deki ~ grass + tied a shelf med. ~ put in their hand. They ~ burned very 1 river.

Port Tem. Bundey

Land Tem.

'Crowd' sat. can get landowns. sewerbosses as any Eur. w he pays fort surveyor title deds. then contrib / rates & taxes.

'Uncrowd' sat. w. who has not learnt Port. can also get 4-6 hectares on applctn to / Admstr. He must enclose this w. hedge & put up a house w a corrugated iron roof, have a plough & fallow -sqrg / present. He pays no rates or taxes, but his posn is not so secure since this has to do w / Survey Dept, who, on 1st applctn of a Eur can dispossess / that.

Bundy strongly inequitable distribtn of land. some rate. have so much that they carry on a lucrative trade. / some cases bears.

potatoes to Komati Port on his wagon,
others have no land - 1. forced to work. Some
men have come to buy gdns and mission lands,
& since he is not ploughing much thus yr
he has agreed. Gives it only to members of his
church - 1 Pentecostal Church.

Agric. Technique.

Weeds abundant! yellow umtetsumbili are to be seen growing from
slowly weeding. It is owing I last ~~plants~~ weeds to
good, & is often fed. after a yr of plenty when
people, seeing that they are going to get an
adequate harvest, don't take care to do'l final
weeding - has also seriously damaging I crops.
It also grows if Igrd is adequately watered, &
can lie dormant for many yrs. Doubts to
fertility power.

He was 1 1st to introd. 1 steel plough into 1 district
20 yrs ago. He tried hard to get a span
of oxen from Natal - only 4, they refused sayg.
he wld kill them, he refused to pay for them if he
killed them - but even so they refused. So he imported
his own 6 donkeys. That morng. Mpuntuya came down
w all his men & watched Burley, ready to laugh
at him; but when they saw that ¾ of an acre
?1 was turned in, running, they were impressed.
For a long while they watched those donkeys, expectg.
them to die. For 2 years one of this bōt
1 iron plough, but same bōt 1 wooden
plough w. 1 slight share, tho' it was
lighter. Now practically every village has
its own plough

PAGINATION ERROR

Missing Page ?

Bribery. of Offs

of Portuguese offcls, are to Bently. Also of Sizi. nat. place esp. before regular visits are pd to Nam. The nat. pol. are then 1 'endoi' & dealt w. cases by 'fines' kings up - each side gave 1 polecman something in cases of assault, etc to prevent it from going to the court at Sizi, where punishment old be heavier.

Mkiga. A girl of ± 14, 'because her breasts were developed. was ordered to pay tax. So she was sent to Mkigas. Then Brodieu on his fathers debts was ordered to pay his fathers tax amounts - £12. The boy went to 1 interpreter. + 1 mtlip. said 'Pay £4 - ~~about~~, I'll settle it.' The man came to borrow £2 from Mkiga, who refused it. He managed to get £1, making £3 in all, the interpreter said 'Alright, leave it as that.' He fixed up 1 matter acc to 1 man, instructs

him to say that his f. left no cattle or money, & mortgaged who's debts all his owers had disappeared.

1 Sergt. police & bribed not so much w money as w gifts, promises to keep matters secret & they w given a daughter of 1 man 'to play with.'

May. Prostitn. of 2 accused by Port. nat. police of Longabelos people. Long. made to pay 1 price w another accsd. for a feast of food & wine given here w d his. This started Lon. - benefits gave heavily fairly freely - 2/-, 1/- w a present each time. At 1 same time made love & Sergt. man, 1 her own lover was at 1 Hbourhood. Subsequently a son; apparently she had given him syphilis.

Imprisonment.

Long imprisonment before trial 'in detention, not in prison'. eg Pearson boys 'kept in prison for over 2 yrs' 1931 - before they were fd not guilty & released, for murder of Mr Ness. No bail. Kept in prison 4 mts after findgs only on bkdn of release.

?1

Nyaqua unbaned during time of Hamilton

F. tog. a crowd of men kept in ~~Dolay~~ Lourenço Marques prison for 2 yrs before case tried.

Judl Cts.

Cases go from Chf to Adminstr. at Mamba, in Sofala district. Few cases go to L. T. Frontier - requires more a retrial of whole case.

Nat Tax : Port. Tax.

? The Substention from each boys wages who goes to work in Tbg. Fund shld be spent besides for Nats. but as it was built 1) Hospital - 10 Eur. wards 2 nat wards, small back rooms.
2) Church - huge & fine bldg. - Roman Church, on road to Polana; Nats. built it was for them, but Chant it was his Eur. & they were left w/ 1 old Church.
In Namahoshe no real & direct attempt to improve condtns of nats:
Schools. formerly had of Burley, Penhrostal & of Ntizo - Rotunda English Church - each had a school in Port. Tug. But Ventie did fulfil 1 regulations of industrie being given in Port. so both transferred their schools to Sugla. side. No money or other assistance given

tion by 1 Pat. Ffels.
Grant of £24 only for 1 new school being blt on
Sugld. Note call on communal labour &
3/ each man s pay 2/6.

9/10/36.

Kupala sidzuye

Kupala. akanengaba, only takes 1 whole day, done w a lyenke.

but 1 main works to fabo - a whole days, gets it 8/ft, or 5/ft lenkie.

5/- to 1 umfugi. Man argues that it shld be 3/-

Ch. Gudamoni asked him to do his. must pay for it.

Kinship. Sisis law

Jacks wife called his sis well. to help he brokes her mabele.

Deb.

Defence

of died, just his wife has absent B's wife at home. They did all work, went digg of grave themselves fully midday. Neighbours helped but they found dead body.

Grave - helper

If 2 men digging on w. 1 Q = 10 dies, 1 other must not go near grave with 1 Q or he will die within a yr. He must wait 1 month. It is not necess. for him to be dead.

Also if a man is digg. 1 grave of a Q, if it breaks down 'helper', it shows that there has been relationship w another.

Umnyekeya - 9090
nsabo ank

Police:

Incl. Overheard quarrelsome man of Hahlabile class in of Barberton police. Replies to if I men who wishes to agree w. him 'I dont reply to a dog.'

2nd The 2 police at Hbrynn were both away at bandmaster tho' they were supposed to take note of all the cars that pass & Th. ~~Angle~~ taxes from Portuguese Kas.

Note freedom w of News gives & sale beer - here & shop at Hbrynn, t'other in Prt tells 4 miles away.

unfafane

Nyagela - child still small

Tombo

7 Umuna wemkombo wemali ugakulumela

akanemlomo

umuna wemali

8 ashlehli lengoma.

"

The girls gogobela a hlehla, while 1 Q, 1 H's standbehind beat his a sticks, here at their girls, saying they

kgakle not berdy properly, that they have already got lovers.

1 gator yy ♀ pulled lwati fort girl.

tudlulu tami

8 walema sidlukanisiwi besengana

walema sidlukune

~~Rude~~ Songs — Le Dipunde.

When they carried beer from Hlubi to Jokova, Emyageni

Kuzakwaza sendlala
lana
~~Tana~~ nalonyaka

sebakuhoa indlala.

ndum... etfwaleni

nabika indlala

ndumele etfwaleni kafayihaw

Ifwala bencolane tincwatsatswa

bemjozi

Kota ~~ahag~~ asishe sumembolo – Ipeople have enough

How is it that we cry 'indlala' always. No! I have

learned this year he make beer always & bring it to

Ke Jozihaw, we always come from drink &

leave off ploughing, no do we burnt sokotsa for

belly of beer.

1070

Rude Love.

Yenkola Kusile
alim koka hlomula
yekala sengifuna tunza.

A woman asks her hus. to leave her alone, it is already dawn, & she wants to tunza.

Pregnancy Rules

Pregnant ♀ shld'n't have w. hot food. If w. bathe a child has marks all over its body, the other women say 'oh w. dte too hot food.'

Nor should a ♀ drink water standg up, or bathe well be difficlt.

Yg. child.

Bre shld not touch a w. yg. child if s. has just com from sexual intercs. It will harm / soft spot on top of the head.

Tol. Radwski

Magudu argues w Jack, says 'native law and Legal. sid. If w just tap a man w a stick, w must report to police. If a man just scratches his wife she runs to police. We talk cases only when a man is badly hurt. Mostly 1 Ch. or 1 Em. talks such a case of injured soon heals. 1 next day after a man has hit his wife, he'll go & beg her pardon.

Mgudu has 11 wives, & 'lots of tingani' 1 & shows he sd is also his 'little M.' as well as being been his F's sweetht. Little M. . a 'sis.' of his own M. some. strong as his own M

Prison

Port. Small boy :: 12 w. handcuffs on :: he punched chickens. Walked him 1 sht. on his sack cwg. his hands — worn, + Prt not policeman gripping his shoulder.

Il nyatwanga - b' unwilly 8 wosh

Lalpuma

Menstruation.

A girl did not gana as soon as she menstruates. Shld wait 1 mth or so if lipuma likuba. ∴ it may be that if she has not bobokili properly o will come 1 2nd mth. When 1 2nd mth is abt, then on 1 3d st on gd of the utiganela lyati. Gezela, vela kulungili - sthebile.

Bryvill.

Differs v 1 meds. Some cases 1 never then wan wife must sleep on 1 open/level - kes where they have had antices. 1 dr will fine lifindo. Then when all is finished, he drs 1 will ogo gn thin cases not success., ~~bobokogodi~~) to dr 1 will before it is finished, but when all is ready + 1 whole vill is ashes. 1 drs will

?1 come. The hus + his 1st wife will sleep tog ~~they~~ at, ~~that~~ stay all 1 subbodo from 1 vill was gathered tog, + one libibi (heap of grass) put on 1 centre of 1 vill. The thatch

Litwanga - ingwevu - mawabead - oldest.

moving behind farm goes there & hunters Lilitsi,
& warn themselves there.

Hed: Don't make a fire in bush, tell all is faint
for long. Have a shelter not outside where u make
yr fire.

Halelia Lushabe

Homicide

Formerly if i killed another, it was a trouble. Even if he did it far from people, he didn't run away before he was arr. So he told assnati to drink a bottle of his urine, spitting out 1 1st mouthful, then swallow some. Then he is able to drink water. Or if he has no nat. med. but is near a shop w. Eng. liquor, he can burn w. that - he can buy a glass bottle, spit out 1 1st mouthful, then drink it. The man will also try to dig himself under manure + he will eat these roots. When he comes to his people he will go in & sit down, sit huddled up & so still. The people will come to him, & he will send for an elder relative & inform him what he has done. And he friends will try rush for a doctor. If he is not cleaned, he will go mad, he will eat filthy things!

earth, faces & dirt, & he will throw & kill without provocation. The dr. comes & gives him med to
P// wash out to capa & to vomit.
In I mentioned, dead bodies people have collected fog & come on a night to claim toll. They ask for murderers, his fam. speak for him, for his carefully kept sheet in I hut away from his wife. Thos people say who what is burned is ruined. The case goes to I Ch. & I murderer is fined - 10 head to I ch. 10 or 5 head to I bereaved. But tho' he has pd. his fine, he never goes near his vill. if he can help it - verily they will trust for revenge. If his dog will. so near theirs he will move away. It is a terrible thing to kill a ●; if u don't live yourself properly u mustn. just be sitting & dreaming 7.1 dog will awaken like a shock & make u mad.

mankontwana

108

13/10/36

Sat.

± 9 o'clock all the people were going to be killed go esikoleni, together with the rest of the trusted men. Hlabi went with his underings son Jacob.

A neighbour was picked to sing the ~~[illegible]~~, as were a co-wife. The singing attended with the bereaved H; all her hair was shaved off, sheets the rites. Then they singed hallelujah amen, then in order of status, the women first all the people they included in addition to all the women of Hlabiwetshe the own sis of the bereaved, distant sis of Hlabiwetshe & women of his sons into lived not neighbed.

~~Then~~ The goats in the meantime were also being singed & stabbed with the F. who is studies at the backy, neck

They cut the hair either with a razor or piece of glass, & carefully collects the hair & hides it, ~~in~~ safely a hole in the grass. If it is not folded, & the mankontwana birds comes make a nest of it, then it won't grow again. Tinwele tifhlwa tang one.

Then they return to the vill., & the scale of the Qs is lessened by removing the strips except those bearing the hair at the bottom. It is spread out & beat, being exposed & reddened by sunshine. This will be left all day, & be brought back tomorrow.

The hair is brought out.

The operation is not accompanied by any gt solemnity.

Some discuss the length of other hair, but when there is any angt. among the Men Qs said 'this is not been to make a noise over. It is a little matter.

Gradually visitors come from the gyps. The bereaved brought bag of corn & the setts of meales, bottle of wine. ½

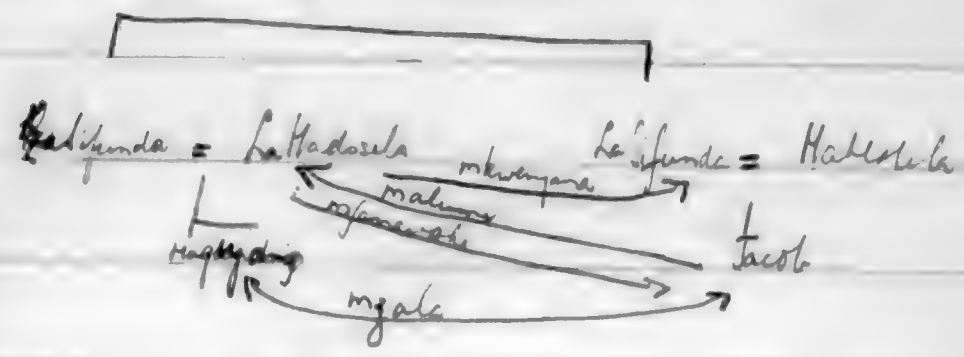
" " " +1 " "

Hankoshwara birds nest. stay near the river, child not be killed on a rainy day or in well delp - mad temper. questions. of News. Say it shld never be eaten - in any case it can't be cooked. Hole - a large nest, w small entry & smaller stay in the hole. V strong wind - only 'strong birds' can go to the nest. Long head, brown body, black short legs.

Intela Lyelwa

Hatso

Kumbi – M.B. wife + cp., Ukungena — LaHadasela



mkongwane = mkungane, umsata kimi

= btw Jacob + LaHadasela dld. up thing + both of age.

Now Lifunda died after LaHado. had born 6 children, 2 of whom had died (1 one & girls 2 boys, [2 boys end)] + she didn't want to re-. ~~Thus kwaba~~ I property in place had died, + she remembered ~~to~~ her cattle had come from Lifunda. So she came to Jacob, mfanawake (note only by a) + he treated her v. well. She was 'inkosi yam' to her.

Q = F

M. ~~Tsabele~~ Masebo — M. S. Masebe = Lusebele

Mabele Q = • Ofunde Peter. — Q Lusebele

= M

M. Q = •

D.

~~Le Tsabele~~ Kinship — Le Tsabele

(mkwenyewetu - ordly 1st)

F = Q — F. Sis = •

mwenyewetu

Q — (Mlamu wami / mpatu wami) — Q ← eg of Lenebelo

MB = Q — M = • F

mwenyewetu

Q — mpatu — prohibited =

mlamu wangu, dume mmy

~~Wife's wife's B's wife~~ I. 1 bakangadu, not in Sigla.

Wife's Brother's wife:

mkwenyewetu

• = Q — Q

wanam

no •

Q

• = Q — • Q

Q

1 What do I call / elder sis of my wife - mlamu wami as well

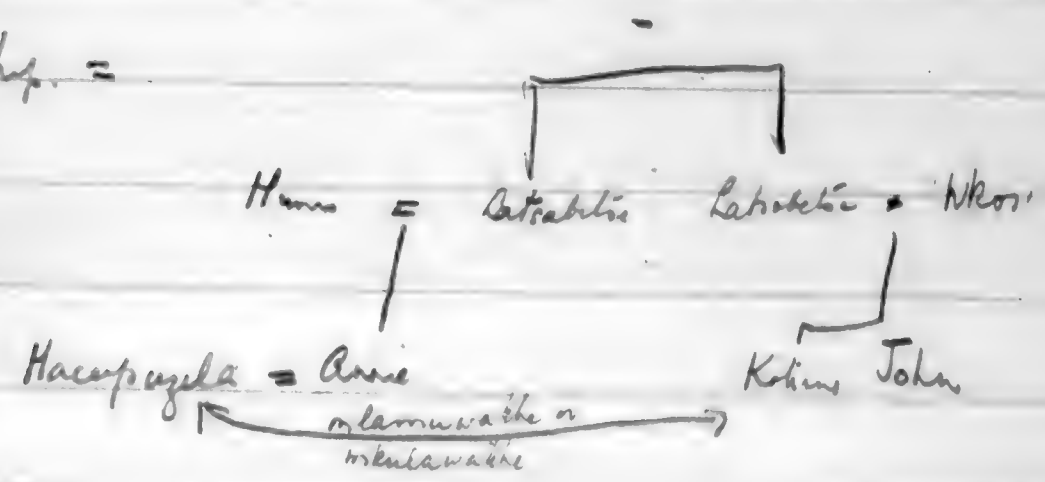
All 1 B's & Ss of 1 wife r mlamuwabhe

~~Mabele~~

Mangabe mwyg. his nalume not permitted in Sob dme mwyl peoples Namoacha

wbopela bysle lwemfundwe

Kinship =



ie daughters of wifes Mother's sis. call me, a o, mlamu &
I am called D & then. Ladongo is also dyft.

∴ = sch. prohibited rels do take place cannot be regularised by a purifyg. ritual, but go acc to ordinary ccs.
eg = w a 'F's child'

Kinship M.B. I matrl rels. only source for I child if
?1 I dis has perished - unapeable ~~lipambo~~ umbambo
If the doubt shows that I matrl rels. r fic is negrg
appearnt, I M.B. may be called upon to pahla
umbambo. He will then speak. Usually news bon-
s.t/a - + poli it consans r tuplin.

Lalufunga

Smelling out & revenge.

Imitshi ugagubana – medicines compete w each other.

In addtn to working out grave – litela lezekwa –
w can work Lizekwa on / corpse directly. He arrs
brings / body, but wants / drs. having / body guarded &
ready for burial. / drs will come prepare meds,
like tobacco & will put some up / nostrils of /
deceased & rub a little rnd lips. He will speak &
get / evildoer to die by his med of revenge.
The Impondwo is as follows.

Everybody collects early rnd a m. / drs stay of
everything but / lubanga rnd hips & / o of everything
but / loin cloth. They sit stiff & fearful
/// w legs outstretched. Sit near a river (why?)
The drs first dance & pengule.
Then a goat is killed, cutting of / meat & cut
into small pieces & mixed w meds. / guilty

ones will be unable to swallow. 'Innocent is will find no difficulty. 'Fear will make hard work.' The dog says O. They get ready emasi + give' to people. It makes him speak, + they begin confessing in turn.
'Ngedlwe ngubani, nganolise nakuti'.
'Ngatatsa nje mlondo' etc.

21 Then

Mandalay

Witchcraft Case – Revenge

Case A had a child. died. A's hus. B went to Pegu & discovered that it was C, another woman wife of D. who was jealous of A. B went st away from his home to a dis. farmed for 1 Bizekwa seed. & worked growing his crops. A little later C died. Her hus went to a dr & found out that B was responsible for C's death. D. came & at a beer drink accused B of killing his wife. A said no, he had worked bizekwa – & if A had been killed, then it was a witch. They decided to settle 1 case by drinking imbonwo. But A called 1 dis – & when the hearing came, 1 dis. chief called by him & refused to drink 1 imbonwo so after a long dispute the case ended.

Finally out.

A Swazeld Pilbrean X.'s, F + M. both died. So he had have to go to Nkongana ~~first~~ 1 School. Went to g. w a representing 1 children of his farm. a 'F', + a B.

The d. excoriated from this F, + accused his wives of mudg 1 cir. laws. He said he wld do o, but wld keep a close watch.

18/10/36

Kat -

Kathleen had called that same day, 11/10/36, to l disgust of many of l others who saw she it to have had l decency to wait.

Very early l next a.m. — terribly drunk and violent.

l been tolerable she be drunk since Saturday evening l had had a fuck out, they overslept. Cab & y'd crack off-thoughts who had signed came into l bedroom of l dormitory. A boy got of bunk & lighted out before morning. l mm sat on l st hand side, l Qs on l left — one to low. l bureau Q ?? sat unsteadily out backgd. Kathleen l always l by orge ?? poured l beer into smaller pots & indulgently l. [illegible]

called to take 1st drink. Sat & drank for some time, talk of many things — no great conformity.

Then she punished, l Indiana, l Jessie, spoiled l song

Ayesha

Indaba yenkosi

Sigolo

Then ~~sang~~ all people present joined in, & H's wife, esp. & over H. whose sobs were heard [illegible] of the song. Then after a few minutes the song was stopped by Hakwelela, who started speaking.

'Sekukubela, ok. Now may a man be ~~good~~ to be have given us food. We have sung your burial song. Then pauses. He continues 'It is my sorrow that all my children die in Bantu bakaTombe. / [illegible] home [illegible] All is well. May all be well. [He left home a baby - I did not know him.] Hahelahela.

Chorus 'Hahelahela' & I imagine stalid praising / Hahel clan. That was all.

[This cust not known in C Sotho. 'Sitfo' cust taking place - been however noticeably of emotion & doubtly fabulated & imagination

A

Abukabokwe is not a tribe, yet has well known C

Umtabo wemakomo - not to be entered

emakoba - on top

imbetiso - mists

emabuko - [illegible] - lukhlabo l

Ordeal.

5 days from Bigeni were called Handlozi - Gudumane
[illegible] afraid. Then it rained. Rec & law 1
umhlabo or particularly 1 umbomvu shlabe drunk
only when sky is clear & fine. The fifth day 1
rain cont'd. We sent a message to Chief Gudumane
who lives at the top of 1 mountain. It was 1 day
of Mahwedlas drinking for death of his son
Gudumane sent back a message that, since it
was raining, he could not go to Umhlabelo, but ordd
"come back he, confident that o would be done of both
her Jeremiah, Isaiah's representatives, were absent, &
since rain was heavy in 1 afternoon, we stayed at
Hale. Early 1 next a.m. we drove to Embangeni,
stopping on way at Handlozi, to learn he had
already left. We fd. him at 1 pl. of learning - he had
not been there when 1 day before. On arrival at
Embangeni, we fd. much beer, drunkenness &

contd 125

13/10/36 120

Bleki

2 women of Mkabela have nothing a few days of each. If
1 H's has lukumone & has consulted Inyanga
'kupela', 1 then basili - she has none.
Use 1 oz leaves of lubungu to dry 1 baty's bath
Like a oz fig leaf.

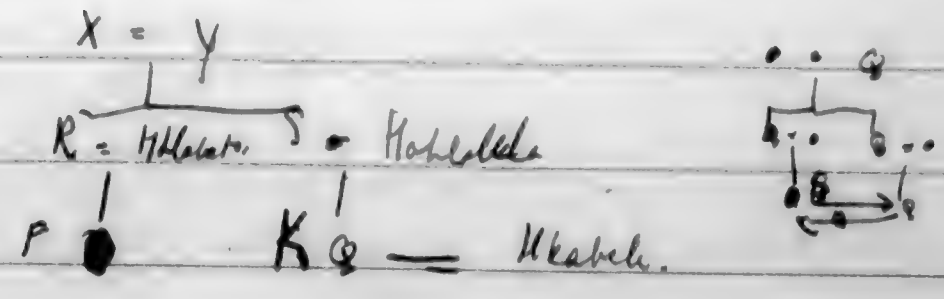
Taboo on engaged & yg = d Q.

1) Don't eat chicken, turkey or eggs if at 'ukuteka' Wait
until 'old = d Q'. Then eggs remain taboo always
tabab endosgwi. Makes him
unstable

Omen - v good sign if w on carry a pot of hen & out
way & drops & breaks.

Farm Life. — Td.

Cplt of Mkabela that his ploughs failed, they don't work properly here for him. Indeed, very little is his notion.



F responsible for bad behaviour of K — his sis.

5 cattle received for 5 Qs for neglecting their duties. He had given 12 bd. for each Q.

Ter. explns: I draw — if a wife towards their, or disobeying them, her parents must pay for it.

Hair

Burn 1 bunch of mkwata (wild jug) plant, & add it to water
then cut the wet ash on yr head. Even tho' it is cool, it
burns 1 heat & 1 hair & then they will be soft &
reddish.

Medicine If a child has an open sore, esp. from a burn,
take 1 dry dung of 1 chicken, grind it & put it on
sore, 1 wind sheet below or it, so to keep of flies;
no bandage.

To kill Ticks - Tie a string of umsingitane rd. 1
neck of 1 dog - the ticks will fall off.

Impurgatible: Asparagus fern - 1 roots, a boiling water
leave & drink, good for anline, & colds. Known to
some of 1 Cape Natives. [illegible] Sw.

Prop.

Honey If I see where the bees enter, the honey is mine, + if some one has either been told by me, or follg my sons and get to him + take it 1st, this is a case.

Children call the honey bird, put the tourniquet of the root bark in sandaze the corner of mouth, take the stick w the left hand + make a good proper of the strange whistle. The birds ~~reply~~ respond + then the

Children follow the honey bird (mtiava) + see where it goes into the ground or to the tree. If in the ground they dig w the hoe till they can get their hands to the nest, then they make a fire + grab it out w the hand. Run away as fast as poss. If it is in the tree, cut the tree w. axe till you can pull out the nest, + then ~~make~~ light a bone - tube of tyre + any rubber makes a big smoke + 'makes drunk the bees'. Grab the ~~nest~~ hive + run.

~~Notes~~ ||

Salt - the people of Nam. before the days of Eur. salt used to exchange not salt - somunyane, w/ fat. Got salt from Ekulalwini - now the seat, from Ngomane + exchanged a dish of salt for a pound of fat.

Theft

Enwabele nabonke bantu" - food is for everybody.

At 1 same time theft is seriously punished. If take a mielie from 1 owens, if another, is noting serious. u will usually tell him ngafula umbele sowamowu sakho, u will tell him how may le roast it in 1 field, i have 1 only leave without bothering to hide him. If u don't tell him before u will enter 'gulele' in 1 hand, blood will come from nail.

V. bad if u steal cattle or goats, matter v. matter. Enemyship of punishability, + interest. Not so bad if u take a chicken, or a few sweet potatoes or mealies.

Agric

1 Ordeal (contd)

Magudu informed us that it was all over. He scarcely spoke of it, was obviously loth to reply to our questions, & we left. On 1 way we went to 1 kill where dis were, & called them to us. They had been put in a kill in Patosi tess, & 1 whole Emb. crowd had gone there. They told us that they had smelt out 2 Qs who had killed Mpatuya, & then they had gone onto smelling out 1 murderers of Sidiko, leaving aside 1 matter of Mpet. They smelt out 3 in 1 day & 2 who were absent. 1/2 present were: Mkovo, a 'F', & Sutela a 'F' & Mbeko, Magudu's own R. who it was said had killed Mp & so had run away no 1 of his wives & had just been back a short time & the 'F's. Magudu seems to have been mixed up as well. Ingethlanye they wanted to murder him, think " " & he

wanted, to murder Fidlsho. A man was accused of having 'bit' 1 police w 10 half cattle, & tho' he is said to have agreed. When I smelled out was finished, all 1 guilty had confested cotton was no need to dance 1 witchdoo. 1 following day Hagedu bit 1 hej cattle 1 & 1 ½ - 1 day fever.

Tho' there were famous dis in 1 vicinity, eg Hart foman, they were not called ∴ 'they knew everything'.

Isqwalofolo.

Gametoe

Days of Week

Lamuhle

kusasa muhlomunye

usdlwane

emalonga ezikhlanu

" azithupa

" ainkotsa

" afiyagolombili

" afiyagalolunye

" alufumi.

The Sat., ungqubelo - + lisonto - Lunay - unknown till messengers came.

Food tx - Lalangani wo - Lobembe

Diff - Long bo - Stoj

tfa - Kwam

lenseln

uhlakahla - nooki

Story of Umlendemunye. :: Gametie of Stegi.

There was once a child, a girl, Siginalafako & when she was down at a river came Umlendemunye out from of a whirlwind. Und had only 1 leg, 1 eye, 1 arm. He was only ½ a person. He carried a umkondwa swept of Siginalafako & took her to 1 place where 1 other Umlendeganunyeu lived. They were amazed to see ~~her~~ some 1 w 2 legs, eyes, arms.

They said 'we will make an emasweni for her & sitomlumela', & they went out & left her w. an old ☿. They fed her until she grew v fat, & then 1 day 1 old ☿ had pity on her & told her that 1 umlend. wanted to kill her & eat her, but 'how could 1 eat her, see I have no teeth'. When she heard this, Siginal. made some sidubu, & gave it to 1 old ☿ to eat,

She kept on filling / old Q until she did no longer speak, & wanted to be able to call "Big wabalika".

Each time she spoke a little, Sq. filled her up again till

she could hardly / old Q choking when she tried to speak.

Then she ran away & then came another whirlwind &

brought her back to her old home & she felt everybody

died. She had run away to the child, made by the big fellows. The

child remembered / H & had all its limbs.

She climbed into / hut & built a lotodo, a

platform, & she called to her a big grinding stone.

When other two child were supply unconscious Umbeno

gang came in & started cooking

While they were unconscious 1 child tanged into 1 food,

two cannibals smelt and got out. This is a lesson

wrong in 1 food. Just ten 1 Q dropped big stone into

1 cooking pot & 1 hot food spill all over 1 cannibals

boots burn.

They sent to Kisii Kg. who was a big scale.

When they told him, he came along to 1 hut where

dog was lying in wait within (door, an axe

in her hand & when his head came in, she

chopped it off

Then she came back to her place, & picked a

twig of 1 umkiwa tree & struck 1 grd & 1 dead

arose to life agn, & they all wondered to see

girl who had been swept away in 1 whirlwind.

Dec. from Hosp.

Widows shaved their heads patis or ashes before the were covered w/ mourning cap

The day after deth they burners turned w meat. beast killed, strips of meat dried. The rest of/ carcass was not used, but was burnt. 'I med. was so bitter. It was like eating/ corpse itself. We did not eat any more of that meat.'

For 3 days/ burners slept on/ grave on graves, they could not eat w their fingers or w spoons but took bark from/ trees to eat with.

& they were given old broken pots, which wld not be used agn. They slept there & did not move from/ grave. For/ 4th day, early, in/ a m they went to/ river to wash.

A month later, when/ moon was full, they cised agn. w burn.

They

Seti

1 body (Ngumi fashion) was wrapped up & 1 grave dug down w 1 little side room for 1 corpse. She was followed by his belongs. On top of 1 grave was put 1 dishes & pots, broken. Next to corpse put an indlela full of grd. snuff.

Lice to Fabin Kati. (Stegi) bahas sons & Qwat ants.

Birth — Hlope

The placenta is bound facing downwards, the cord expands on a hole just inside the doorway. The H. usually holds the rope of bark in effect, if she is afraid. The cord is not tied. Sometimes takes a cows hoof & burns the cloven toes, puts this off & guards & cuts the navel. There is a specialist way known the intorna of getting off the cord.

∴ 3 - 4 days. In this cases, the intorna is burnt & rubbed on in form of ash.

In order to get out the blood from H. catseka Buff ? her w a mixture of ubhlakahla root, to wh. a large quantity of water is added.

The day after birth in former days the H. used to go with her blanket over her head, & being low down twice to wash. She 'jumped bodwana' if she stood up straight. Nowadays she washes in the hut.

Hut Bldg: in Nanak.

Floors of red earth, then small sand, then black earth finally during Sonnif time hardened earth by gunny it. Red stone is also occasly used. In Nam. there is no ant heaps who can be used.

Twins: La Tukeli

Spoken of as 1. If there is a girl & a boy at 1 same time it is better, 1st is bogad. wena ubana, batolobolana, but if 2 of 1 same sex people mourn w here - won't be able to kholo. In any case it is never a matter of rejoicing - it is an umtolo.

Mkulungelwa Velekazi sent away, 1 who wives is the bir a twin - umtolo

Note that no twin can go with 1 umlambelo - It is hard by the Mita is only artificial, injected Blood Bros. & it is a danger for a real Blood Bros to come to him. Natives look on twins as a curse. Twins cannot =, or they are bear ~~twin~~ idiots, or sick children.

It is not common for both twins to be well; 1 usually is usually 1 'umuti', 1 clever a sikwane. his

both r spoken of as blessed. They constitute 'kyutsha'-
ordeal (some o, not contrary = at some day.
If 1 dies before other, even tho' she be already ~d,
they cannot cry for her. Verily 1 dies, will be
sad, but the mourning for her life for a good
person 1 dies, who fall ill & die as well. Moreover
1 clothes of 1 dyer, must be put on 1 dead
burnt w him & vice versa

?11 If 3 offspring sex
If 3 children, 1 M dies of 1 of 1 children doesn't.
If 4 child dies. 1 Y not live - calls cows.
Cong 1 bro - otherwise he'll fall always.
The parents cant have second intercis till 1
children walk, then 1st time they must
steal. have to exhaustion, & calm bombhole.

Fd:

Child mustn't eat eggs - or it will always be dead, or they will be cry-babies.

Umkendengamunye

Hakuse ekaya, kepuna bantwana kudlala ngapandle. Eka umoya, wanotsa kumnye untwana, kabanba naye nawakhala kulenye ngawo, sontele kwakend. Asked where he came from.

Put him at home. Grew - made his wife. She was amazed at 1 á person. Born a child. Lay 1st. 1 stir kwakend were amazed - what strange es not like us. Bazelunga

Brothers + sharpened jav. Sabulali nam sengapele emaimo.

Cooked + ikhobe. - ngakho. kwaba emoi - colledhen to eat

'Sengadele

'A sekhaba umkos, ngwi'

The child mentioned, Nyemuke for
sala I salutati nizaballe -
then she shouts a f.
Lomuntu ubani?
Sikea lapho, can't answer to I wind, Hoho?
At last they heard. Nayazuba ekhaya. Father
gone. Asked where he'd gone, they went gone gui
she'd gone for.
: Nayaba etungalem table - only 1 hut round
saw footprints - like those of children.
Fd a hyena, sharpens it. Khona kitsala,
takes a cooking stone sits out. Plays / cannibals
'Mila nyapamula - Key sing song. Have
small foot sign of a child.
Bayeta bahwela emdaxoxo.
Bila 1 "
Tunga pons.
Kotsa lomcama, bawaya nendleba.

They went back up

into the stone. Beasts & pot burning him,

go to fetch Wiza by the waist at doorway.

Comes & snake, cats offers hd

& scambles bangs the snake to cat it. Go away

the fetch up

& folly day she colonge-school

Baba wrabbs, throws in & bones of & dead

she strikes it & & stealing & Inkwakwa

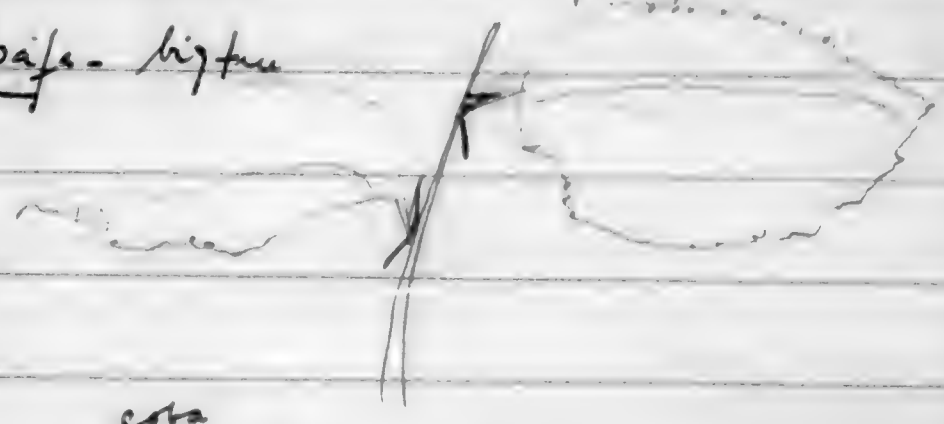
all dead awake

142

Had

Oxalis - sub 1 leaves on tongue if it has sores.

Kpaifa - big tree



~~grind~~ costa leaves + put it on boils.

T. C. M. 143

Recently postcards. Umyuni Nomakoti. Zama Imali Yekulobola Egoli. (pictures of happy Nat. Lyo.

Hakalabanga Jametie recently George K. at Skeg. Borrowed £2-15, went up to Jhbg & was returned as unfit. Came back & George demanded 1 money back. As H. worked for ½ a month & got s. ok, & he promised to pay a beast.

Saledulu Nkosi also recently George returned unfit. George sent him to his farm near Balgowne

Ngobishem

Clan Origin of Twala subdivd of Mota

In the time of either Mswazi or his predecessor the King told some of the Mota to carry the mud when he moved his kraal, & his sects to be honoured as the name of Twala; they cannot intermarry with the Motas. The Motas provide the left hand mouse, the Twala the last.

Insila: Left hand insila used to go and carry refuse was ~~deputed~~ killed, twaala only.

~~He sent~~ Ru to summons wh. he himself heard, and det of the King the left hand molawoni part by. ~~v~~ been food always the one of dead King. But this, if ever done, must have been v. v. ancient - because today Mswazi is still alive.

The sinews who sewed out King's crown was that of the mfokwane, not of a human

Rhizo.

Rhizo. herself is 1st to extra loads at pebble, 2 nds - tubers, which latter expansions from but still much brightness in its leaves, latter ltng. & unnoticeable, a creeper growing under rocks. Small leaves, hanging hairy stems, distinctness & actual appearance in this case is reason for its chain not unknown. There are 2 kinds of unnoticeable, with both gentle aliks except for small tooth connecting tubers: in case white, in other black. It is roots not leaves wh. are eaten all these nds.

Ngol. also emphasises necessity of a pure heart.

Former men killed for make too much corn: eg Mangoro Sifuasa, Tafa Bmwenhuen, a Halinde Hagagula.

Twins 2, 47

Childgrowth 3, 8, 11, 92

Bus. Exchange 4 Trade.

Childs speech 5

Herdg. 6 Herding

Fam Etiquette - food 7 Family etiquette

Kupotula 9-16 ~ Poss ~ KUPOTULA ~ POSSESSION

Char. of Mantf. 16-18. - CHARACTER OF MANTSH. (DIVINER)

To Stop Possession 19

Caves. 20, 122

Cattle med. 20 —

Rape 21

Adoptn 22-3

Re = 24, 35-36, 42, 110

= of Mgaiwa 25, 27 -, 38-41,

Naming of chld 26 -

Ukwenguza 42

Sect 42-45, 49 (Pangal. + Mavan), 70, 85, 96, 101, 117
Lab. 45, 74
- Lagwan Lamlem 46
- Situndi + Seinca 48
Agna 50, 51, 119 A
- Itcherift 52
✓ Mahabe 53-60-65, 79-84
✓ Clans 65
✓ Chtrutp. 65, 67
Huntf 66
Tinkoms Tenad. 67-8
Cases 71 (assault) bribery 75, 76, 90, 97, prostitution 91
Impust. 92, 103
Tax 93
Kupala sidzuya 95
Kunstp 95
Tomba 98
L. T. 72-3, 78, 86-9
Smallpox scurge 118, 115, 116, 117
Imprisonment

Song 99 (moral) 100 (rude) SONG (moral) (Rude)
Pregnancy notes 101
Administration (Ill) 102 (TRANSVAAL
Menstruation 104
Dog a Vill 105
Homicide 106
Kunstpillen, 112, M.B. 112, 121 (food opinion)
Birth 120 food complaints
Taboo - engaged girl 120
Beauty 122 (hair)

4 Blank Pages

Liblekro Hjärtan

[illegible]

Mason

Mariensfele – Motörbåt

Sedan, [illegible]

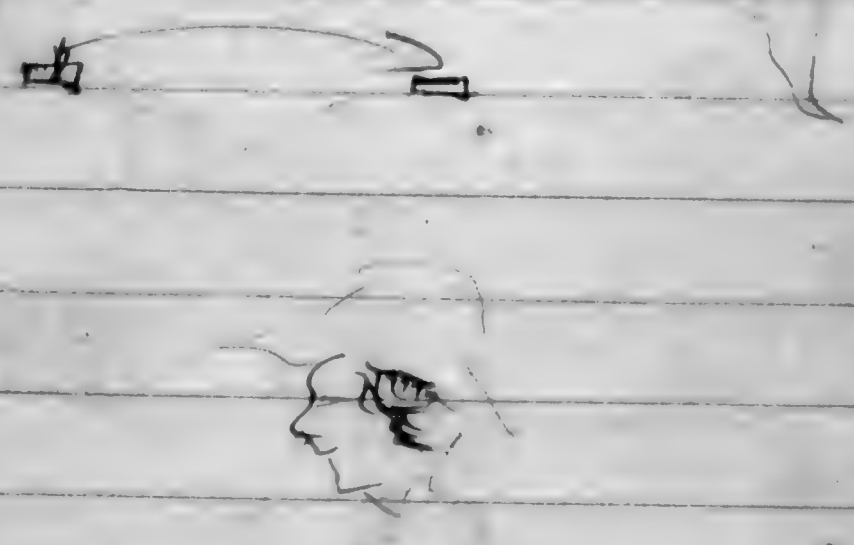
Hangö – Hanko Sparre

[illegible]

Hagfors Molnes

Dödsfall

Hansi at Matfenten 8



M

Start

Notebook #20

(Author's Numbering: 19)

1936

INDEX

Bk. 19.

Cattle keeping 2.
Naming customs 3.
Childbirth 4.
Death 5, 7, 21, 28; and germs 28.
Clans 6.
Snake meds. 8.
Disease 9.
Divination 11-15, 30.
Renewal of meds. 15
Witchcraft 17-19.
= Drg before 19 (doctoring)
Luck and love 20, 31, 32-3.
Tax 23
Administration 24-6.
Education 26-8, 29.
Chiefs ~~xxxx~~ 33 (animals)
Castor oil 52
Kinship and religion 60
F and M. and newborn child 61.
Farm quarrel 61.
Exchange of beer 70.
Kingship Mahlabla 71, 73, 80, 97.
Polygamy 74; and econs of household76.
Menstruation 75; sex tabus 77.
Sterility 78.
Q. 80 (Pregnancy)
For ritual 81 (emancipation from)
Childgrowth 86, 97.
Puberty 86.
Knowledge 89, 98.
Law 92 (cases)
~~Cattle 2~~.

Index

Bk. 19. - continued

Naming customs 3
childbirth 4, 79; contraception 59.;
pregnancy 79.
Death 5, 7, 21, 28, 50, 53, 66, 78, 85
(of M), 87 (of F.), 88(of Dr)
Clan 6, 36-7, 72, 96.
Snake meds. 8.
Likubalo 9-10
~~Smelling out 11, 14, 30, 68, 90, 93~~
Drs. 12, 15(renewal of meds.) 99.
K.at Kubadla 17, 18,; Love 20.
=(pre-marital doctoring) 19, 82, 101.
Tax 23
Land 24, 28.
Education 26, 29, 36
Sidlodlo 28.
Love meds. 31,33, 67.
Religion pahla 72.
Rain 28.
Kinship 39.;Mlema 57, Garden M. 57,59.
and lobola 70, 76.
Granary 39.
Naming of disease 46.
Agric. med. 41, 42, 43, 72.
Ordeal 41.
Drs. village 42. (doctoring)
Incwala 44
War 45
Bone setting 46
Betsela 47
Drg. Mnyakoza 49, 58,63, 65. (doctoring

Index

Bk. 19. - continued

Personality 50, 76.
Headring 28.
Malume 62.
Kugugula sex (changing sex 44, 46.

BAKER
LTD.
Ludgate H.R.E.C.
and Branches.
No. 8116
Price

Alda Lopez
P O Holbrook
Swaziland

Lia

Kuchanda - Kusondza

18/10/36

Cattle Lois - Petrolia — Jack Hahl

Jack's cattle - at Kandolote, 3 at Halmanos - no other cattle, he believes
has wife & 12. If they die then, no, to report to him,
they are no longer a usable asset. Much better of cattle
nearer when we can go periodically & look at them.

Sheep - cheaper & expensive - small, 7/- - 8/-,
big, - £1. [doesn't say where killed.

Goat - 3 to 4/- a small, Many tsetsi died from
lakewhere, - only for use

Naming cus.

Timba Sandlane Lufake born on a day of a big meeting of the people, so H. & any. gave him surname 'Sandlane'. When he grew bigger, his fam. herd been & consent to Tumot, Sandlane's son, (Mbatwalela Mbito) who gave child a goat. The goat increased & agn Timba people drewed been & consent to Tumot. This time he killed a beast for Timba people. They had invited 10 people, 4 from Timba H. & 3 from Timba H. B. The beast was cooked and all 'carries'. Then dance & sing. If they had got a they also have sang a special song in Shangaan insulting 1 other gip, calling him dog, or it's sang a song of praise +

This naming cus. is arbitrary, many names derived from people

+ ndijambeni foto, ideja mafuna

1 ati meat (foto - indeed), 1 ati fat.

1 fellow dog. (10th) twas sang all 1 who has carried bag + 1 carries

worried is satisfy 1 meat ate 1 bushaters meat boiled. Lufake expenses, his wife cut up & apportion fat sector fat 1 gg boy, opened dish for her ss. Bongo Lufake

Child birth

During the seclusion in the hut, some of the dirt or ashes is swept outside, and collected in a bag or basket, & on the day the child is taken outside, the ashes thrown outside. The old gs tell the M. to shake a sieve. The gives the child to a little nurse maids songs herself

Premature Baby - child born in 7th or 8th month will never live: ~~be well~~

"usungakavutwa, usengakaeedsi."

Zulu.

Pots only put on grave of a person who has gained a a

Otherwise it is considered that they have some only put on

pots in the they may have had need.

The pots a broken - a hole is knocked in 1 bottom.

She goes to her work - remarks nonsensenge walks, antipathetic talks,

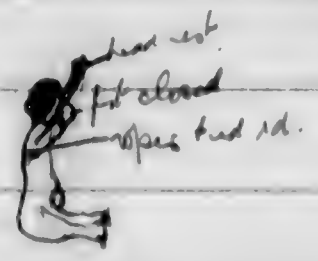
that on 1 Qs grave shows it was a Q who died. They taken

pot of to wh he 'bread' & make 1 hole. Blanketi is not torn, nor

no 1 pillow, for in these things he is wrapt & not pillow his head rests

1 hands a pot covering the face - pots closed, knees bent

under 1 body



Lethuba said this done to her children of 1 Sekwane

clan - Sk. come from 1 d. - 1 Zulus.

Anyone being thus died facing N, curled up - lying on their

left side, 1 hd tds 1 E.,

even on 1 qd side - must be on 1 left side with head facing 1

& wom

Ndungati Shiba

Clan

Shiba	Somula	Mazeya
Hama	Hsama	~~Hsama~~ Shiba
si Gudla	si Gudla	~~si Gudla~~

bola
Bolakuti – we have bolad kabi ambatsera

Shiba & Somula ~~a~~ don't intermarry

Tumba – has gd. F
↓
Gadyisa – has F
↓
~~Ng~~ – Ndungati

says 1 Shiba come from 1 Sotos, 2 would be Shiba. 1 Mazeya
2 not of 1 Shiba is really, they don't know how they
came into our siongo.
Mrs ~~Q~~ says she's 1 only 1 of the Shiba clan here; 'when I come
from we are emakhos, but here they say 'I am an inya'

Burial of R.C. Convents at Ing.

1 priests come - work 1 body, - put on 1 clothes - v qiu big

themselves provide 1 burial clothes - a robe + a black hat.

Then 1 body is put into 1 box

[Stiff] 1) do none of 1 work. nuns 1 carry nos 1 buggy of 1 grave.

Hi 2) Don't cry. 1 friends come round box - being built, + comfort.

Lord +

Xm. 3) baptism of 1 dead + of 1 grave.

'I like 1 life of 1 Xm. ∴ no matter where I am I know I will be properly buried. The priests drag 1 graves carry 1 corpse. They didn't even let me put in stones, says 'wife' 'amanda'

V. superstitious heartbeat in anti tribes a jackdaw is buried in 1 hut - should bring bad dreams. If dress shows still v small burned impulses, a [illegible] a miscarriage, burned in moth's sense. Burned impulses or [illegible] - don't remember kitchen. And turns of 1 day due when v small rolls burned in 1 wet sandy brick for 1 some reason

Snake medicine

Mungenta - a kind tree. Take 1 root & cook it, & add warm water. Give it to patients he will vomit 1 hedgehog wh. is killed to cure the heart

---

Nkuna shows me 1 meds wh. have been injected into his arm, leaving black scars. By this he is able to cure someone from snakebites - he just walks round 1 person who has been bitten, twice or 3 times, then he takes up a little earth & sprinkles it on 1 person. Then 1 person goes & carries. Snakes are cured

A

21 ubhale umagag - tag to learn

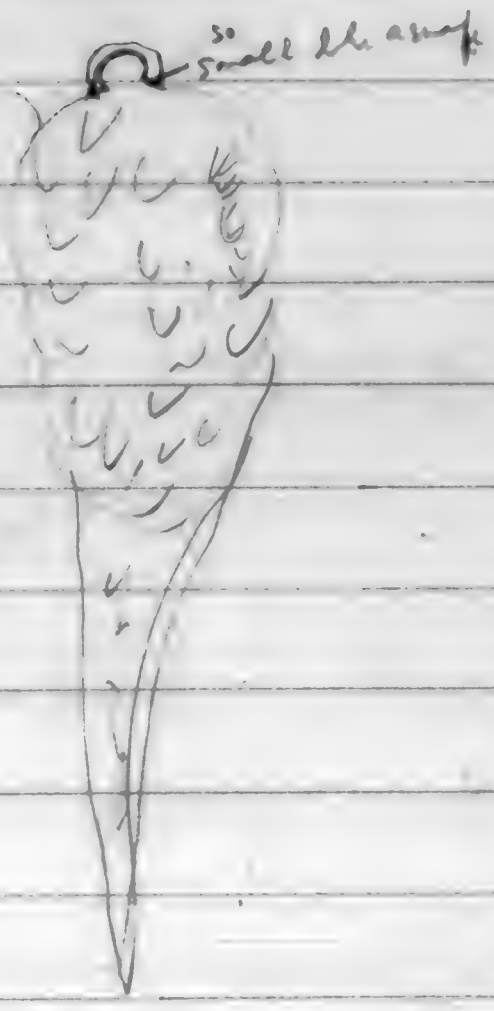
umuti
1 Umtaluke, - lend bag of dirs
2 emathe gwace
emakothlombe - all
bagumbagqhle - hang next shoulder
ne nithlabulot

9

Sukubala

Take Umdlebe, take its blood, must not let it catch wind
then I take dewdrops + stones, white ones
then I go to pools in / Tol + get a big frog.
then I take umdlet fana (a small umdlebe)
+ then lehlebi (ungah) yemanga, kills / mamba
digs a hole + burses it, + early in / a.m. ngankoba
skins it + finds / blood dried, then / go to / big
the Delag
pools / + get a small plant wh. grow in / pool —
umgumbawengaza — it has meat + blood like a
person. then I take an impehla - boring worm -
then I sela all this.
then I kill lebati - a small water rat + take
bisenzi bala + then a bag, old bucket - cock + (large)
mix it all. then I take a root wh. grows in /
swan wh. has a red root + wh. then put in /
bowl it burns + brings a lot of spittle - longologa
is its name + another lukanda umfe gemaxex

It is a tall ~~[illegible]~~ plant growing everywhere,
the children eat the leaves & roots
Then I take fat, if anything, rose or cocoanut shine?, & rub
his feet & legs on a firm piece of wood. I put it
early in the morning & call the name of the person I wish to love.
Bam –
Effect. Kumingusa burns, it rises up the whole body &
Kumingusa. I do starts to grow there where the disease has not come.
I grade here & I come circumbrange. If for me it starts in
my hand, do will grade from get up then I and
will drive out the poison.
It was only the number of strange – doesn't mention.
Only when I want to send the lightning do I need something of herbs in
order to be watched
order it 'mentsa'. take the mixture on it, the fire herself has cooked, &
has warmed himself on every grass of that.
I only mentsa if my thing has not been accepted. On
if even after that it strikes wide, put my mind on
& stack & place it in that – do all this same being seen



imfengezi

utshiyo stomo endlovu

Kuwela

Smelly oil

Lifofa. impumulo yempisi is cut off & seen in, the tail of impisi, umafutsa mfengezi. [Ihalakanma: heavy species]

a thg w. heavy scales ch suddenly curls up, rolls up like a balls - v difficult to find. - armadillo

If a. kills it he must go w. skin & ch, of he takes it - a case. He can bleila w. tingwezi outside, but he is only a 3rd rate. ingwezi - can't bleila esibayeni.

a umafutse & lisa lengolengane, & then I hafa lifofa

ngelomu into ngenga sitwada. into ngengapuspa - like a lu

the gases w. med. w. which to find a witch, & will see them in yr dream.

u nuka,

It can't open yr eyes: thenfu ukuta, :: it is not keyes of I person w. :: on a baby, but :: I eyes of lemadlot. -

bele then w. s wishing a sum, & trying to remember a forgotten name.

a impumulo yenya, & unto ash: when I pour up my nose.

into ✓ yodunga yeclumsiso tuccopo - ✓ strong motion I obey

P 14

Difference btn an inspired & an agrd dr.

I inspired 1st calls some med. himself & gradually from his med the selects, he thinks, his eyes go glazed etc: etc, & think he's dreaming. He calls & takes a med, & turns another, & gradually keeps up I dose. He thinks not of I med, he relies on I book.

Those who agree I knowledge by purchase, must just diagnose I disease & then they chose a formula.

I inspired, may vary the ingredients for I medicate on not them.

I wait till at.

pat 1

Smelling out

When a rainmaker needs I don't take any beer, must be absolutely sober ∴ it is a hard task.

Because I ancestors that day, & if they don't agree I'll just go home & fetch, & will have perhaps to be prepared.

During I beat & songs, I dr. takes no wind, but prepares I wind & gets dressed.

I whole endlessness, nyaca tanga lento, I noise hardly reaches him, into nyangena ndawalo. When he dances, fumigates?

ndile meds 'same as when he treated, I meds 'bunyo' ndosotoni, & like a match to wood it lights.

I leopards skin he hangs on I doorway is to remove I bad luck. He goes again each time it is finished, he then also takes i unsangu & I 2 goes together.

Holi I resembles bits I dog behavior inquisitive. They are careful observers of animal life, & carry I impisi or ingongoni ~~have a tail~~. When anyone is approaching, I tail gives I alarm, it gives a nervous twitch. Again just near I rose

Removal of meds

2 cattle[10,19], 13 chickens, 4 tembetis[20,29] & all well cooked

ties to 'vusa' & pouring his meds. Calls his ancestors.

'gavuseta mangeto' – done using yet.

Take 1 mouthful of 1 oz. & put 1 meds on mat

equivalent & make a footprint & sprinkle w 1 meds to wh 1

mouthful – adding 1 tin spirits & stoke fire.

I put some of 1 meat of all animals in 1 hearth & only

1 children can eat of it 1 fifth day. Three days I

prayed. Long comes that day. [All 1 fires are extinguished

Public on 1 day of tetsela, & I make a new 1 – ashes pulla 1 by nathan..]

I put a little of 1 med in each of 1 hearths then I purge.

No fire take long removing med with

All 1 dis. choose 1 wife to whom they teach their meds & she is

usually 1 1st wife. But as in G's case, 1st wife refused.

1 sick is willing put into her hut, & will trouble he.

She does 1 1st treatment & only finally, 1 is patient both

[illegible] 1 by – Gwuela.

This wife is tot 1 medicine carrying in cows horns after

her, her own umlange.

She is 1 only, who is not tela. But what med. is used
she can only have intercourse w. him, & before he goes away,
& on 1 last day, must sleep w him. 'Nyoselela la, insila
'ncathe', & on my return 'stay 6 days. 'ga ri petile
meds. usa ukpa umnyana - (nervous disorder) & him
w 1 ytr day 2 call her & we sleep tog. She pumpers me.
This is also 1 sign of 1 chief that they have a hus.
~~that, to sleep with~~ of 1 home. Dug has absence
from his home, he may make love w a girl, but he
[talatsang w a girl] must eat meat in his mother's
(ngung ekumsa umma) can't bring fruit 1 tomatell he
has been charmed. If he doesn't obey these cus-
tom,

Kukadla umuntu

To call a person from a distance

1) by moon - catch sun in it & reflected person whom u want to bewitch.

2) sunset - catch another by shadow. Stand on yr shadow, & on yr med. captured person. She will run to you.

?! 3) (~~[illegible]~~) kumi's enoyeni - h.

4) stand on shoulder - hit 1 person w 1 rod gently only on shoulder, but u have been dead.

5) mount u 1 rod - husband.

b) Kukaula - have I met in you have.

Hogat. Which has I greatest power?

Isibuko makes her cry, but it is quick. It is like Habua

Must be cured - a goal comes to us, but if you
dont come here - for remember that we have
captured her by mad - she will be w. ill, and we
too not be in sick after being witnesses.

= - dog a girl before she gets = d

Take a rabbit or cock (∵ she is a girl), grill wooden or red asparagus skewers. This is done 'so that they feather well.'

Take a little of every part & she hangs on a hedgehog, & she also eats a little of each bit.

For good luck + love.

Imure lenshate, lemnyana, + a black chicken

Mnyati. asks in a rd. about way 'is there any tin Do. u sutiay tin w/ black smoke on it, can u make it shine agn'

D'. Bongza. Do u mean a person hypocrisy of a tin.

Mnyati. Yes. If it is dirty + u want to make it shine +

mouse wonder.

D' You mean u want to become beloved

These 2 things ^ worked tog —

1 to regain popularity. (4 days.

2 for love. (3 days)

When I treatment is over, I pectut iboma got to

go before he has eaten, in tinyana. He must not aggravate

1 day his departure as strongest as 1st day.

Discussing I stat of personality to be sold unto Mnyati. ela gave

him so much 'steam' his F ula fear hove say' kwefa

Beti

If a Q dies – this depends on whether he was married or just ordinary wife

x umsangulelo – dress & / hair who's taken ordeal, / children don't go near or do any, a Q, who has not died for is had a lot. / a stays 3 days – that, & on / 3rd day he goes – washes bathe shell cant set assangweni. They shave his whole head. ~~if just ~~ kept ~~ taken a bath ~~

/ day of 3 days bathe only / fuche.
dung seilwa

Every : of / 3 mornings he takes early & eats meat: –

umlomo – v baba – ugahosa

lapuengulo – ungena lemnyama

dig hole, put in bodzongolo gowhich a

steamtak. Sweeps into it

Then takes to / which fetching wood in wh he washes

/ has sleeps in / hut of / deceased. Only if no / close

there does / dress. bringing wife:

ide umandla, infile", give / ich. To Bros eating, but beat

hospital first job on founders of the man under eg

M. & wives & sis.

If bakato is not present, it is no case, but if they want to help bury his kin, no objection. The burial formerly slept those few days about 1 grave, outside. Bykis

10

3 or 4 days / remains about home, doesn't visit. No chiefs can be buried, no dog bodies during burial time of mourning —

surface inguto embryonic —

Then kwengwa tfwala, & all is got read, for ulunetwa.

On 1 day it is strewed / children ~~should~~ surgeed, & on

1 follg day

1 hen, ~~not di~~, singed just above footed

the mourning ends on, 1 hen, tfwala

bhlhlahla (intsamlwana) is drunk → & the song

swing

Happens that an emergency & must bury his wife;

2/ normally a & leaves his M

Pot Tax

Sishabana Sengwane imprisoned for 6 mths. 1936 Feb.
Hadn't pd for 8 yrs. Has 2 wives - pays for 1 only (no money
where). Had been imprisoned for 2 mths 1 yr before.
Petition he had worked his tax.

Sinla Hlablabe - induna of Mandlozi - pd his own
tax £24, & was given £1.15' as a present, given
irregularly. Imprisoned for 1 mth.
Not told length of stay, just told 'hamba'. If u don't
know 1 many r people we call, send u to Hlanze,
they won't have to bring 1 Rs = he doesn't.
Carrying heavy drums of water, chopping wood
No breakfast, get only mpuphu, r v small qnts of mealies
food sneaked to them by their friends.
Stay till 1 duty pd '1 soon as ch we sleep in cornfield lying out
in the cold.

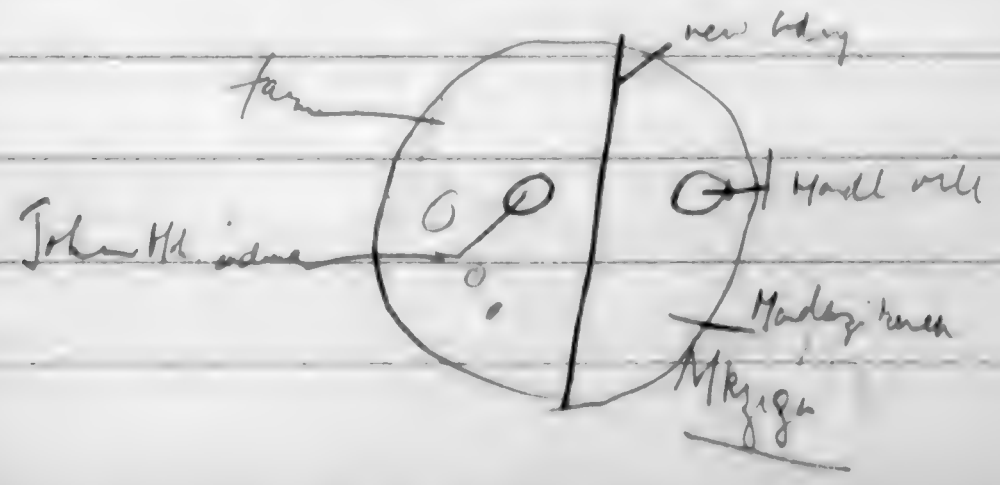
Cook lives too. No sanitary - sleep on 1 dirt of themselves.
No soap, clothes

Mahlabazimuka Mahlalela - a sickly c., sold to
put wood into a heavy cart & carry the infirmed, said he
was old & old fool, so they beat him & fell ill.
Thinking as the old c. is home. 1936.

Women forced to dig on 1 place. Work hard - chopping wood.
Arranging water.

Land.

John Mahlalela, induna of Mandlozi, lives just next to house
Missis does living on side



Now I think a scap he must have lomathieu, I can it dwy tiro'l potato garden - we notice growing tiro, they clearing made a patch tiro.

Natives - we also on I Prot. farm

If a beast comes with his farm, he puts another brand.

Ewen farmer

400 - 500 hectares. Mkiza

100 hectares Fitchet

202 " Barley

Mkiza quarrelling w Mandlozi - he gdson of Mandlozi father. Most himself for Mk if they were his gdsons, used for him too. Ewen Jacks his farm -

they plough a large field for him - 2 - 3 weeks -

for lease of 1 water on his farm

School at Wanah

Glynn " the school is something to be proud of ∴ it is the possession of the people.

The best thing we can do for our children is to give them education.

The school of yesterday has a long & involved history.

Work of missionaries is good, & we must keep their help even at the present. We have a big debt to missions, they must spare themselves.

Idea to have an amalgamated school. It is a mistake to throw away the help of the past, & so as not to have competition we think it best to wait.

The missions will not give their ~~school~~ relgs in the school, but 1 day per week after school hours.

Committee of 9 members - 3 heads of missions (Eur)

3 relgs. of " (nats)

Then Chief

Representat. of Eng

They must understand that all schools are schools of the nation.

The money given in the form of £24 this year. Hopes another grant will be given following year.

Ngoliffe: ngyabonga ngenga sandla sesiwone.

Thanks the members for amalgamation - for the work they have done with us. Language work. Government call the studies. Help to Missions & Inspectors. It is a hindrance that has caused them to lose present point.

3 Missions concerned - Pentecostal, Nyanza & Bishop of Lebombo - Anglican. Hlengwe must get the consent of this Bishop who owners. Inhaca. had, under the auspices of Sob. previously considered building a tribal school. Under the helps of Bs H. they were led to believe that this was a tribal school, or Sob. school, so they provided the labour. Govt got the doors & accessories for them.

Contd P 29

Ndlodlo

Umondze - take out the root & tongue - let it milk drop out, & strain over fire, it thickens & the tree add

Kas Inyoni - tree

mould it

Luvu Tshatsato - for colds, in foreign countries

bit & sabaha & impila - roots - add water & leave

bit, a big tree. Then drink water, then give bread.

Dabi - gdwa

(juice / water) If we do dwa, we can use them food for eats but not for sewg. If / fam. needs seed, they can exchange food crops w seed crops.

For / yr cyle / dabi, a few tenkhlanga of mealies, of corn & always bigger on / dressed gdwa

> 'bayasekela' Not dwa for monkey nuts, potatoes. Ever / fam saves chicken it dwd

School

Ibuto the a long time & much time spent in Mehlgo 120 men but a few lakes. No food. Gudmann told to provide them w some outing 1 cattle for 1 cases & tembaca.

The appointing 1 teacher depends on Commr. but must be something 1 Inspector of Schools

Voti - no agric. teaching. Bunly says that Chief 1 last 3 yrs has noticed some improvement in planting & fitting, anything is an missing.

? If compulsory education & parent if people to consult 1 teache

Much depends on type of guidance given by 1 Commr.

Mkiga stopped from having 'Port' children but around 1 borders: he did not teach Port. in his school.

Smellg. out
is a sensitive 'buti' spot, about 1 size of a penny wh always
looks moist. In 1 duiker this is a similar mark
kept in almost a raw state, & when anything comes
near, 1 animal raises its back leg & lightly scratches this
spot. These parts of 1 animal are therefore v useful and
dis ned. Also 1 beak of 1 hawks wh is able at
an infinite distance to scent a carcass.
So 1 Impongoni has tenfold poing. dis chele instead of 1 strong
already has horns, unlike cows goats etc. grow horns after.
Stit power lies in 1 tail. wyahl angica. Every 1 chelen
w. yg. a hunter comes, 1 H. strikes 1 yg. & dis tail & it
gives it power to remove escape.
The tail of 1

? trivials

Love 22/10/26 31 Bunly

Schlala cadiuo - Love med to keep a Q for herself or by a Q for her husb.

Take everything wh makes for itself a home, or wh stays made that - leaves, + parts of plant, + bits of plant made of grass, + then go to the hole of the holaholo lizard, wh is big + makes for itself a nice nest w. sticks + grass. Kill the holaholo, take a little of its sticks + grass inside the nest, take the membrane between the heart + liver, and a little of the heart. Then we find a hornbills nest, during the breeding season. The male mounts up the hole wh keeps the female from the world. Take a little of his mud. Mix it w the insides of yourself + of the Honeyeaters w bad - always wrong. ? Give it to her

May

Simple love potion.

Scrape a little of insides from the 'armpits + in white,

Love

mix it w your own mola, scraped from your own private parts & from armpit. Shn it secretly w/ food.

Beads Love

Thread red, white & blue beads & in middle put significant bead – blue, lujuba, for love; red if you feel you have been neglected shows your heart is raw, black for refusal. Usually wear it w a big bead.

Note Hottentots invariably have 1 bolona, put beads bien insignia. Men, leopard beads wear anybody but.

Pu = restricts Honey

Never touch a girl or a chief you want after w/ your cock honey. Wait a day. Get her w/ words 'ingudlisa tingoes' & pass on. Don't touch your wife. Just a, 1

bees & always out more, so will ~~you~~ she be.

Kom.

Girls quite v. much more popular than others. A girl who has not been married is growing old is called saliwakate, & her bro F will endeavour to her & she may still be required. eg Hahambana was taken to Hatiani B — he refused her, so her F endeavoured her to another.

B. who can find no sweetheart is ingwenge, & liculuculu

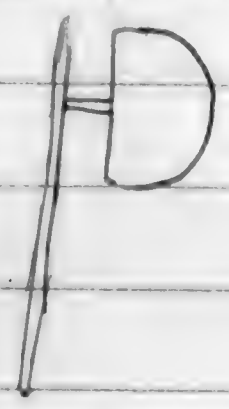
Cheeps Ammo

Armadillo, & the Honey badger must also be studied
enclosure. Otherwise if discovered contains the owner of the
well can be fined.

Lion, tiger, elephant, hippo, rhino

All eaten - lion meat v sweet, doubtfully Bantu really enjoyed it.
tiger - as good as goat's meat.

Elephant's leg would be broken by the old war axe



Ingangkegetane is a v small animal difficult to catch
Comes out v early in the morning then time is still dawn
the grass & on the late afternoon, when the sun is high it
doesn't come out, but is fd on rainy days even at
midday. No umthlolo if one find it. But must steal
the sun tree & not stolen - ngupatheka

Anatomy

Pulse - Mr. Hk. got 1 school children to ct
blood into - boys had 1 less at lift thum at
rt hand!

Pakla ngenkuk
Kneel in front of / umsamo / speaker / ancestors;
says here is yr chicken.

Pza tfwala
Make porridge & boil / chicken ekuba w it.
Get big dishes water & wash hands. Then divide
beer

Hkabela

Hehlama

Nabonkosi

Nabosigodso wanjwane

mkonkosi

kunywolukhlata

mkonkosi kunukle ~~a~~ konjenga ingo fana

(wena ndlonkulu)

wena wamabengu

mabengu walandwako

landwako wa Hula

Hula wankomntwako

Kabjwa we, of / Hk, born / Kgg / Su. Tl. kept / Hkabela,

who was raid by / Yeatjwa

finally chosen to land at Egundwini – xo food, on

ohli of Hahlokolo

Suto: derived long ago from Sotho

Magapela - old chief later from Ebenezer to Ukomani.
Tuborwa tribe

Lyon - found Mshate when Montgomerie 1st arrived in Swaziland. They say they not Basuto but Bangwane, who came from Nzila e Bayeni. Their old dialect lyon cannot speak old lang. they recognize when they hear it.

Lekalen - come from Elangegote (fort) at Hamtai (white river). Basuto. Bird fancy E.

umnoya ubaka lapha sadzakuka khona. N.

23/10/26 38

Rain

Nyakato ikhokha lidulu - ~~wl~~ / N. wind stoppers, plays, / rain, it goes in / o which comes / Q wind of / (S wind v. cold) S.V, the comes dry + hin / lady wind replies, o / N. wind gugula - + hin comes / rain. / rain at his time is unbotsa emallanga - say that now / rains of Swamba day + ore - uselis arrangett to ~~tat~~ it rained day / but. o in / day it was plain the people were able to bina

Farm utensils.

Hkabeles wife hamstrings mabel in 1 tsiquinyo in 1 de.
& they can't go in & get it out some ardy Hk who
will question prisoners under chloro get it out
for them. La Hkabelele, H. of Handaka, in 1 gal
'who stays upstairs of 1 mdlunkulu' & she & Lakkonde
put tog. their food. Hkab. keeps his store
separately, & from this he entertains his friends.
On all 'properly' constituted wills, 1 big wife stays
behind at home, but Hkab. does it not left!

Inquinge - dug & smeared in, stuffed in grass & burnt, if was taken
after smeared & then
out, & burnt a 2nd time. Pit Hkab. c. l. too small,

made tsiquinyo outside, but O. shell hlompo then then
down inquinge - of mabel bottom
all ready put stalks, but 1 ~~outside~~ & then poured in 1
bed water.

Imbrasse - u ingotshwana - don't get -

Names of disease

ubulawa sisu, lisa isi - from 1 parti

intumbana - 1 soft flesh of 1 leg.

inkonyane - part of 1 arm, 1 muscle

Similes ingalukhuni - a turkey. 1 fingers stiffens & contracts kuni

a) affions stretch out again, like a turkey's neck.

b) sound ukukhwane - largely from croaking of kuthula, kuthula.

Many names inexplicable - eg umhlanga, (otyanqa)

{ kukwekwe - skin intsi (unsplitch)

{ sinwayana :: a person always scratches 1 in teeth - named from 1 scratch.

1 names have come down from older times.

names from places where 1 disease comes from - mandela.

Practical knowledge - Know that fever is bitten by 1 mosquito not breed in pools and 1 sun bleaches.

[illegible]

[illegible]

kwanda

Agwe and

[illegible] sometimes called [illegible] or I harvested grain, notwithstanding it won't finish - I laugh at my mistake I but to prevent I Babalati from taking away I unwaya, I spent, I fullness of life, I may cook a large pot & eat it & still be hungry -

Babangula

Drinking I ordeal

: I are A tree w small red berries, take out I inside, then I leaves of it grow, & then I leaves of Indigofera a regulated and of I fruit - not important I as a rule, I a few other roots. Generally times.

Heat water, don't let it boil, add I roots. Try it 1st on boy of 10 years I girls, sharks, geese, and the scratches as 'tis' of monkeys, [illegible] wards' then they fall & are taken to I shade, when (puzzle) they speak. But remarkable thing is they never tell just how they killed I person, tis' they do say what they did w I body.

Dr Mill.

Usually a large crowd. Patients help with cooking.
Makes 3 large cattle from 10 to 'the wife finished'
Matabele crowd a Port. quite blaze – but few big
do. & after the returned Instituti crowd

Agric

Mealies, antils – we can get plant them when we please.
We remember 'Lifuntsa' table. 1 big when
the is smaller lematoes. Sir w/ Chas. Mat.
has started sow mealies – v. heavy frost he
starting on 1st cross. Even a small chief
home can start to plant mealies. but as far as
red natives, follow 1 hierarchy. 1st M, then 1 big
wife, then 1 others, chiefs, ie nyatadzelela.
1 girl does not have to get seed from her hus.
doesn't want for it, he can give it to the
of he lets. The well fetch it direct from

her home. Then gdn on = will be ploughed by her M.
or if she is dead by another Q, or her sis.

Food Manners - I cook, or serve chks back out / dishes
have it clean.

Agric - Gdn mag Home

Sunyuka - sea weed wh. when squeezes it exps water rather
it is dry and its cut a kind of glue comes from it.
Mix it w. other seaships + tie it all tight w a bth
matope. Mix it tog in a pot + dig a hole in / middle
of / gdn, put it in & work yr hands + legs there
each time you have worked in / gdn. Close up / opening of
/ pot when in is not used. If in see yr mobile when,
a worm eats up yr crops, say o. The day /
sun comes (in cans walk) and / outside of / gdn + in
will find grass - ~~then~~ here in a direction, follow it
to gdn to get to the trail leads. There in will

see I expiqili bolow down - gr corn has come back to you, u will find another trail to gr gds, I guess hunt twds it

V

Imwale — Gwele

Hdima Pansi - a huge snake, sth. great people advice shock I earth like an earthquake - D.P. is present at I inc - D. P. takeyne et

Kugula — Nkuna

1) Inzalela, 2) umvuselo (umvusa ukunzi) 3) ingolisa - so that if anything goes into you it will stay nicely, wash your nicely esimpeni.

Oda water till it nearly fills 1 bottle & drink a little twice a day. When must bottom all water to top again. Old water no good must have warm.

War

Inqwenq Ingulumqulu – huge bend the beat di
wenqa to announce an impi.

Inqhwele When an enemy killed, Inqwenq would take off the head of
the dead enemy or cut off his testicles & put it on
spear. They had

When the stabbed a Q did come back wenq / tshatsha
Ingatsha came back w / emqoba.

Wars w / Basuto

Mfanta Ka Tulwani,
Sekukuni
Moshesh

Inda – swaby, the fetish 'umvumelo yalozi Ingatsha'

Must never eat kidneys the killed a person or w will fegen

Chemical Time

Station
G U

Lumbago

be v. sick.

If I kill + kill, I'ostrom, + unless of I dead man will make me dizzy + fall, then some well come along + give me I tiger to eat

Herbs — Charlie Kuna

To guide

Umdlunge - plant wh. grows in I Bushveldt. Take it root, + make an infusion - pot of tea, + it will make a Q who has been only girls bear a boy.

Umtundulula - take root to make I opposite - ie a girl after many boys.

These are I most important ingredients in I medicines + his there are other ingredients, which time I change not still be wrought.

Bone cutting.

Let I bone in splints. is shaped. Then gade, + I amati cuts cuts of I testicles of I ● intuti + I scrotal sponge of a

Bestial, ∴ each explained, in a gesture of horror and, and
things of copulation grow tog. 'Clear it at that.'
To him he adds a cumfer, + 20 lbs pilocarp. metopon
+

Hiss this w/ bleeding a chicken, + gadar / patient.
Vision 3 inches quarter like a perfect cone

∴ Bestiale Jack

1 de 1st comes + dies 1 sili. On a tuft of grass he sprinkles
a mixture of sendgiyandzeya, + metopon + then sprinkles 1
Does his 1 bath. w chyle closed - unmanyone gone behind.
sendg area. When 1 bath is finished, blood is
observed + 1 day later it is stained 1 de is
again called. He gets a block made inverse, + it is
called a shrine. Take 1 fat front tail, + various
meds + mixes them + covers it on pegs made from
? avocado

Puts it at 18 in a pathway of lands. Then taking 1
lukanga + from 1 brain. Then he puts lukangeans.

2 Blank Pages

48

tomekik -

24/10/36

Dry Mayak

Mayak. Guess used to work on in 1 relat - estate, a huge tree grows
round ~~which~~ river w dry hooks, v a hairy trick
1 Q woman killed & skinned.

Todays treatment in 1 handy bathhouse 1 wife

Remove 1 tumour & dry him. 1 old M. herself had cut 1
woman throat. Hay. an

Trip of beasts & underdeveloped at farley. Then looked at pen
med. - burnt, worst - & he knows. Thought anyt
else can carry this med.

~~Tak~~ ~~bigger~~ + an intestine + pt. of st farley.

Take 1 2 beasts & pregn 1 burnt home - beasts always
eatin hay! - if a Q does so, she'll have no milk then
she gets a chalet

Afternoon worked again in studio ed. then bath prepared a get fold:
the 'spoken' more rebirtone bomb', autokula alokenkuwaike,
alothone ingendown - ati ohiwa spanish hai ancer.
1 not of 1 meat is boiled & ÷ all by bathhouse - Mayak. ach, wants, P.D.;
1 little girls, strangers, & 10 -

P.T.O.

sitoze - bu

Burial

Don't go near graves of / chiefs, esp. of Gwabulili — keepers a
snake & beat it

Personality. Hay

Hay says that he has sitoze, ingabi lombi. &c. without /
and if nets. ~~bam~~ He for no wish tell an anim.
unless absolutely forced because there is no / else.
When he was v. yg. he stabbed somebody goat in a fit
of temper & when they opened it, they fd / whole of / 1
side fowls; in addition to / cow for killing / killed /
beast, / accused him of having med. But then if
Xplained that it was sitoze. And again later, they found
ngo tree he asked them to bell a goat. He
stabbed it w a spear / blood sprinkled out like
a fountain, & all was spilt. / fowl got up
behind this some ~~bam~~ body can give a a

it. but a bell blow, ∴ he has sitting, while another can bang a bottle on head & he will recover. time tries. sometimes take pt. sane, other, deeper have no effect. Imagotic in atig. it just happens. often if we talk to person we r an improved & operator has over people, he often do not mean it

[~~Lumafudetu~~] Mhlaqulia

Mhlaqulia - no one should go to Lumafudetu - only

in fact, a it not civilised ceremony, be only wali not

get fat; a we want get fat, mhl. nya ulia, a person - no hd. cant

get fat

Also mother when Lang a newly born baby to closed

outside, a Q who hasn't this gets sores later come when

she grows bigger

~~Get fat~~ Pre Q, Mhlabulela says, says ~~for~~ she cant

eat meat if she wants to get fat - ~~that~~ is a fairly

general taboo. Mhlabulela M puts in a little mud

~~mud~~ + calls any meat without it spoils land of

her fat

? Umpi - mant/intfiwane.

Dr

Lunna

Recast meals

quantities, get 2 chickens - 1°, 1½ - 600

shrapnel

mulletens

salmon

salmon

output

10 cat 1.

Or 1 mess meals: lutema - speak for bunch,

fat

When a person dies, irrespective of age & sex, they must cohise

If 1 person dies on ~~Lunna~~ a public holiday, balumeda

kindle, 1 children can be given bikatsoto to lunna

& tell 1 proper mad is ready.

Then get all 1 feedstop, incolane & chin & station &

add onions, go roast & grind.

Get a chicken no. 10 & 12, boil liver. Take fog in 1 pot.

Get 1 comp of 1 chicken & make a porridge of this take a platter & put it on top so all will stand, bananas, bamia, bagrag w/ big wings, 1 M. starts 1 burning 1 gedehlen.

Then take chicken & add onion & liver, & 1 men burnat of chicken, 1 of 1 cock.

1 do taken sprinkles 1 mourners all of them & stay w 1 that soup.

Every stage of 1 rite is marquetidly 1 people who burnat 1. Everything is done just now 1 grave.

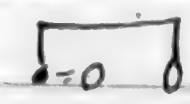
Bur 1 morrow 1 the people put out appot & lies in tomb, then 1 people hosa. Then 1 burnt onions & gid & mixed fat - fat of a cow & 1 milk fatter & then & make yself. & lies. Now &

can smear poorly. This day I big is a ~~[illegible]~~ scrapped, I
chalmers have been done I day before. The barrels
have a special pot each time when anything is done.

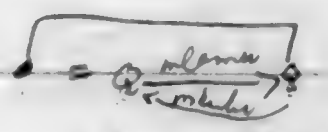
PAGINATION

ERROR

Missing Page ?



Kinship – Melanesia.



N.b. that 1 B's wife says & has sis. melanesia; while she, 1 sis say mbula

Melanesia of 1 Kg. feared by commoners, but weather is better than for a B of 1 Kg to take melanesia walk.

It is a hard fact: boys & some girls of 1 same F, yet is as much as to show that there is a grand fork from m. & 1 balanesia & 1 potential wives of a o; of his B. takes, of these he will call her 'mgati wanu', & her sis – & his of B's wife – mbulawanu.

but both have same slogan.

Gd M. & child.

V troublesome for a Gd M. to hear a child 1 same tongue as her ♀. If it does happen 1 a baby can't touch each other, so can't M's touch another babies – can't even tell 1 children's bug it is partly dangerous to 1 children of 1 ♀ – care cited of their hair & d.

Hryak dg from Pg 9

1. left on 1 hand & measures, pt tail to 1 penny & pu some into a small to 1 pocket. Hryak seeks - 1 leg & inks 1. the dust shows at 1 head, & shin pa

Next wrong other colour 1 roots of melbirds Concealed, whilst others up and others dst.

Gives direction & goes to wipe Hagayah to an wrong in pocks gross on 1 way. Comes to 1 mulberry & told to opt on 1 grass & inks it. He has towards till it is ghosts soft & a small ball for Pati it down. 1 Q pu gaders hair. 2 measures on 1 back, chest, shoulders, elbows & knees

4 small stones dipped him in 1 blood, beginning in his forehead. Then his chest & arms. Marked his knees, & the platting out, the Sage & the dots, & put a little of 1 Q pu wrong a.

Takes 1 grass dipped in 1 blood & then ends 1 ensosti & rubs it on to 1 measures, starts on 1 head. Does this until all 1 grass is finished. He holds 1 stones in his hand. The pati ~~measures~~ 1 grass on his arm

Kunitsa

McCauley's because of that happening. Some say that
the devil will be removed by this and be able to
'possess' of the unborn child. The children are changed -
the H. baby the unborn child of the children child for
her own baby. Even some really of
the son has a child about H. is still being.
~~Tumble~~ prop. of the wife H. in the at the same
will.

If this happens, or may happen, the little saint
she will go to a doctor & get used to 'close' her, the nearly
knows this and. When the ~~daughter~~ period she
takes a special red. rib grows round her. Then she takes a
little of her sheets wipes off some of the blood. Then
she puts the cloth, tog. w. some reds with a big
shell. ~~[illegible]~~ - + burns it in middle underneath
roots of another ~~[illegible]~~ tree. Then she will have no
children. If H. not able do this to stop a child

of her from having a child upon she knows she is perfectly mature or so. Then friend girl goes to her hm.
1 H. clips out his shell & pebbles – S.S. + says asks her ensuite & allow 1 child to wear now.

Ex. I move – hands longer enlarges grooves.
Only 1 tail of 1 ● sharp is used for med. it is broader fat.

Kinship – relgn

A Q ~~[illegible]~~ falls sick. the is 1 H of 1 wife of Lattimore. she saw with 1 tongue & they people [illegible] of 1 H. of Hlomes. to the medicine man took checkers & when H. went to 1 jaw [illegible] in 1 direction from Lattimore homes painted line – they 1 wife of Lattimore saw in l. – in Lattimore hms. they did not do it at 1 home.

Because of 1 taboo betw a H. when saw in l is if a

disease is diagnosed as one of H of 1 girl, she usually goes home for her parents to probe.

F. M. + new born child - a Q w. a w small child cont 'patia' 1 poor of her hus. H's wife, who was in 1 hosp lettering, has a baby so he got another wife to take her place, - the bad 'nikane' was obstinate + said 'she doesn't sleep w him, why should I cook for him.

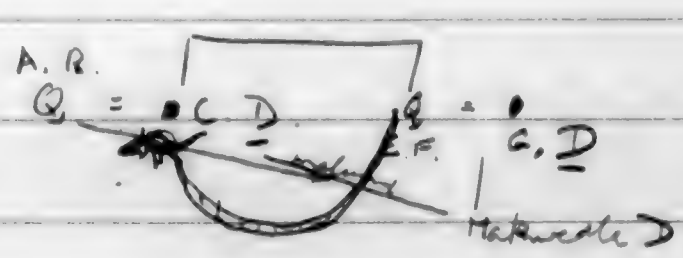
Fam Quand

H's had 10 wives. 1 of them had 2 children, both of whom died. After 1 death of 1st child, 1 H was dismissed bambling among sandridge able; she was told by her H on L to leave her hut + stay in hut of female, market she go! Pregnant. 1 other wives tried to poison wife + her 1 bottle broke + as a result 1 child was divorced with smale guys; 1 of the Q's. 4 Q's wanted to move + hold a palaver for

I Q wants a well of her own, not even her's s/c of / same sch. ~~to~~ to w her, & thing seriously'd be prepared to live tog.

Malwoodie =>

Lettwoodie = d Malwoodie's H & B. & when he finished she wants to live w Mak. i.e. not only bad / infamous with adults but also against respectability.



Mag. bangs a hole in 1 tree, trying w 1 E, then W.,
N, S.

Magic salts bag. 1 stones & 1 grass stuck thro' & stuffed
stone w a hole of 1 grass. rub each hole after Magay
Beats it on w a stone

Leave him to speak then beat out a rock

Basila - black ants.

Pass 1 fire under tights & lime

Poker 1 horns out 1 gd. then spoke spoke Mag. & says.
"Bakeme bangali." "Those det & alive" Kotli
Shuti dos & makes the small basila.

Gets his tongue & nails in and then 1 top of his head

Spirit entered into the hand of a horse
Gideon again had Q stand from I face up, which Hka
poked him w a horn of meat
Takes some of blood & measures it w hand, & what it
not mean. He all this while is making
magical signs w horns & standing behind thing
also is sitting with legs stretched out in
front of him, & of strings from in hands. Then
he plays down horns holding them to thing. Can
Tells thing to turn right face left, & I
Q & gave his back, poking him w a horn at
each place where he wanted I Q to make an
incision. Everywhere he touched horns to Q &
him poked

Tuesday

Dog

Cook & Gurda. Black chicken pot concerning / bird, which
19 mixed various meals. Thus Gurda was called.
Hog undressed.

Prog.

Corn in, chickens killed & feathers taken off. / Lafa
take one a stuffed neck. by Hog i kept on a
hogsgals

Discussing ways of kills. turn / cabbage

Note

If a ♀ has a sucking child, she must not cry when any, dear, for no tears shld fall on the breast or the babe wld die.

Note to put her hyena in ~~hand~~ cuddle over the ♀ whenever a sucking child dies, mustn't bury it deep in the grd or the wild rats wld have open.

Being once on the veld, discussed the strange Kudzedzai business — to sit & talk about the dead, in a self pitying way.

If any, dear, child or adult, we must do the fields — take lihata & see it in all the gdens if the dead & the neighbing gdens of healthy people: then no only a remain poison lies here. The fruit rots dies — grows early.

Love Hate

Gods of thy gift I'd make lover forever absent,
Such a feeble mess in his hut. Throw down
all his clothes, & leave a strong of white beads. he
on his return will understand what this means.

Wednesday

~~Kow~~ Dog at Komatipoort Mashwamba

Fine looking, intelligent.

Takes down his skin of tales & tobacco pipe. Then stand facing, running his speech & answers, asking questions & help

Asks if we will come or he tole straight out: .. hers

I some Kaffirs dont go by our stupid ways

Puts on a crowning shells, & explains that if he is only going to throw bones, his old dress he needs

But if he is going to smell out evil doers, then he must dress up & put on a huge feathered headdress.

He had arranged everything beforehand.

On a mat — gently turns out his long hide skirt, his kafoka sprinkle & wind breaks a snap shots along

Takes his stone

Takes tongetsa

Engati lists, names sequence by name

Theres bones: 2 shells, the [illegible], knuckle bone or a crystal, & skin stones

Looks for money in a roundabout way, & manipulated to by Dingane. Put 5/- the agent's secretary

Sets thoughtfully fidgets at them, occasionally moving them & then

Puts his elephant stool over them etc & sits on them

midst holding his hippo whip in his hand

He 'Samtone' [a guest

He 'Yeto'.

He 'Nkamkanyane Sapha kwa nobukhlope

Kokela

Mangetalapha ngwabakhlungu Kokela

Dayanana

They are sent from far

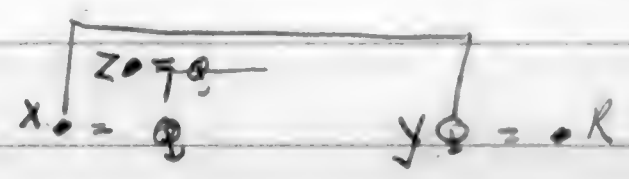
Dingane: speaks gently, smiles so happy — so

told us just that we had escaped in blood

Thursday

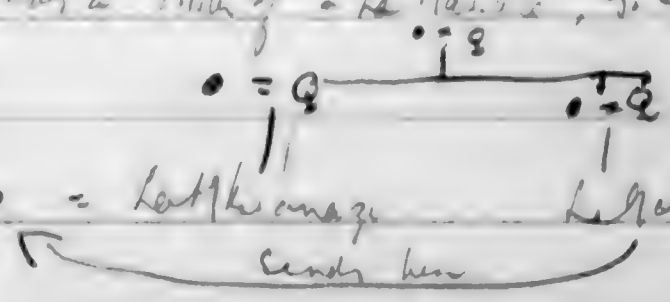
Kinship & Tribe — Mak

Rels between a Q & her B's wives parents.
'goga' & intermarriage



∴ Z takes a gt. interest in Y, because he cattle have benefited him. They exchange beer, & pay visits.
If Y is ill, Z can take him to a dr.
∴ if Y does then R will demand bride cattle from X, who not appeal to Z

Note exchange of beer bet. men & elaborate. in bid. his wives. eg Mahare & le Mkwanga,
& he was a visitor of à le Mainia, so sent him beer.



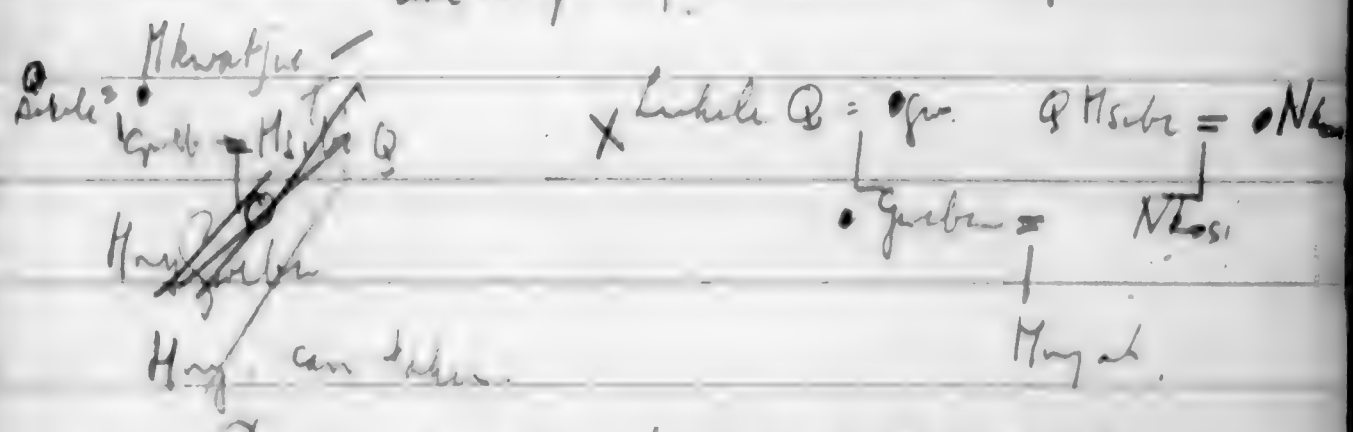
Mahlalela Kgobe

Magudu is 1 lieutenant of Mpuk.

Sandlane lieutenant of Hpetwa Nam

Makwela 1 uncle of Hpetwa; he is 1 protector, 1 person who keeps an eye on 1 to prevent doing harm. [Ngolot fam - 1 name of his, Eng. E., Eng. can't call him Tol - named Mbuyan. Ngolot.

the H of Engoe, Adhiko & Gudumane



Inference given to X political gold
gold leave taking strikanger - Mich.

but wont talent interlica.

30/10/36

Sifunsa

Shenda

Hakwalana

Hatjembeni.

Lang. Ikga - sikwempu = lidlati. Sik. is Thonga word, used for chest, gradually cong with Sh. Lang. to mean a lidlati.

Sidu Tatu Ufi dang eati a chiela n ewutchi mushi go tho'

I gom ewata, ewa, e tmiula

awgi enhlangelwem ngalho, 1st must kaka.

g

Tjoba - sila (Thonga word coming in)

Appointment of Hadi as Kg

Upon Kg appointed till his wives gather, wearing full regalia of ~~[illegible]~~ unscale & leopard skin. He wears red, a leopard skin & so does his inala. 1 day of his appointment is a day of 24 mourning; 1 Q - refers His & sons all singing. 1 Q. dont come until Ostanya, he & three w. his right. Then they take hands another well, where he is fabled while 1 dont is holding his own will. He is appointed when he has a wife, & he betrothes w her.

He is but secretly & his will - people suspicious when he arrives.

The M. of 1 Kgw heavily tied - strongly wore tiger on the hd like 1 Zulu. - on special occasions hade red feather in his hair as well

Polyg.

'Bad to have only 1 umhlolo at a meal,' so we tuga cook aft kigs.

∴ many women cook wife needn't cook every day, but takes it more or less in turns. If a Q. is lazy & not scold her, but u don't expose her food. She will cook in 1 end.

Exchange emasica & emashiqa for salt food. Porters they quest " + 1 pigs. lamt is left to their discretion.

Men here even make 1 beer strainer, + 1 big basket — 10/- or more. Sew w palm fibres — Q doesn't plant here. 1 bldg. sewn tog. w thongs, + 1 bark of 1 libibi tree.

Menstruation Taboo

Hunting strain or bowl tree – get another Q to do it for us. Are all of S sila.

Hut smeared after – no red earth – not V N B if we must do.

If we sleep – go here. He will be ill

Hunting cow menstruation – not I same effect as if we had eaten meat.

Birth.

If a Q is kywala – a coward, a wont hear, ~~get~~ nidwapo kela! mounts front legs, pour water on its nasal cavity drink from it,

kutsi tititi - kutsi: po - to be cool

Mbati - Shangaan. Spil 1st W then E

Lob.

'What will you F eat' O. Qa Qa

Property.

Child's maternal gdpts do not greet child nemo yokumanga - custom unknown here. They only bring some food & say to smear child. Maternal GM brings this to the T. when they are still in Mbati

Intelligence - Ftg

If a person gets is drunk & talks a lot of nonsense, hit him and he will let out a little blood, turn on his head

mbeko yakhe nemanti - if v silly, or gt temper

Women ~~during pregnancy~~ must not eat:

insimba, bwondwe, ingwe, incagati, bduba

it smells v badly

R =

otabud impisi, ingwenya (for) + gubra (bduba): it is like / raw - smells - adly. + insatfa like a dog

+ : 'Iwoman utodzinga bbele. u wont be able to feed yr child'.

All eat / ingwenya but its meat is tough: it is always running.

✓ Sibanza - ~~wya~~ liberator - ngesidladla - padded fish

0 bwondwe - not eaten during pregnancy alone. Notice that if it is eaten o ofle it brings a bukwebwe.

✓ So they say that if a pregn. Q eats bwond. it will get bukwebwe. Some Q do not. eat it.

✓ Too smelly, eaten by lo. Q 'bayatsyenyanya, emadodja ansyenya kuto

R = Many 'nyenya it, but La Lyonsa says to abstain.

Sterility

tinyanga tsbamba bekakale nsima bekabo.

u n poakle to any ancestors acc. to / doctors words.

Birth

P. sikosentsabo – if Q's children keep on dying, take a

mujere, kill it & boil meat, usually taboo to Qs, & give /

Q a little of (meat) to eat & / water to drink. Then after / ~~[illegible]~~ skin &

use it as an amulet. Also keep on doing / stop & meat dog pregnancy.

• balozi only do when v old – difficult to catch – need v. powerful medicine
– control then Qs. also a band of (to remember) ~~[illegible]~~ round / bottom of / stom. to hold / this.

Chilgworth – a little girl, put this toe and this nostrils

scolding: F, I'll hit u (u playing) u

mock serenity. If u eat pr frok what will u

have to wash ...

Birth If difficult birth, sometimes take a knife or piece

of glass & cut / th. ~~[illegible]~~ skin bellyhen.

If child refuses to cry, ~~[illegible]~~ must tell old hen lovers ~~[illegible]~~

Birth

If 1 Q ones, 1 old Q's punch, contains stops here say 'It was nice kwabanangi unodzeni, 2 now is my nimi'

Pregnancy -

A Q is only gadad here if she is sick during her pregnancy. Unlike 1 Th. they don't feel that she must be gadad in any case ; 1 menstrual flow is stopped - 'I blood of 1 M. uyacina lomtwana esiowini' - after all 1 child comes out a person.

Butu - Cogolela umtwana.

A Q when it is small, esp. when still in 1 hut, cannot be held by a stranger till the 'cogelela' at ignes it a small present, pin or anything. This is also done to 'umtwana' - 1 horse hair ornament of a girl, this is taken to be 1 child - before anyone can hold it.

Also cogolela siwele - give a gift to a girl 1

1st day she rolls. She sits on that day,
Ngatukana. Called perpetually by her husband's wife - otherwise any, -
B. not so far away. Even quite out. H may relate to.
If u dont cogobula, hair wont grow - same
principle must hold for a child?
Cogobula is digg out - done largely if mets u what children did
Cogobula = a dr who has 'demons'
" Intosatana of umuwoko
Umuwoko = Mahlakula's return to Kenya
Lepe rogatowa ... ve a rolled. - cant make an umuwoko
same rela. Kg. ... seems to be a very much stronger
nacti to a breach; law - when girl's hair down in
one. Boy is ... times - 'Ngatuga tintos'

Pregnancy. If pregnant ♀ is going to cross a river, she takes sand
rub it on her stomach then crosses in safety -
If she declares so his child would move about & perhaps
be washed away in a miscarriage. No taboo on
husband.

31/11/26

Extract from Ritual

Jacob, who was educated at Hayes, has never betrayed the
[illegible] to [illegible] his house. He says that if you do all the
things I have of Karma will come to you, but by yourself
[illegible] direction [illegible] [illegible] [illegible]
[illegible] I detach [illegible] [illegible] [illegible] prejudiced by
[illegible] [illegible] [illegible] conservative.
Jacob [illegible] to serve my notes & [illegible] did when I was [illegible]
I had to grow up under Ram

1/11/26

Sontomo yelubo - given in addition to 1 bull & 1 cow & 1 image for food which was cooked for 1 green.

Ichilabi yafuywa

1 cattle in the case of Indians are come in 2 lots - 10 + 2 & then 1. 1 image was not killed till 1 second lot - being a [illegible]; of Namaiasha had in the lot in 25 cattle.

The big bride & groom here, mother will be in 1 room during circumcision of 1 cattle.

1 long [illegible]

Gently Begin

Ind. 'Sontomo bakaDuba'

'Yes'

Long silence. Big lot of beasts here but no. Asst states Ind. asks what new news they have. Asst. says they came in 10 + 1 yesterday & 1 before to-morrow. Ind. & midwife. 4, 25 - 15 - 1 on. & 1 left. 2 e. Go back. Come for a long talk. Pt. to 1

sis of Thus.

I begin demanding they have work head from 25s reqd.

When work I ask what I actually deserve has been, they will reply 'as hard as'.

Beer brought out, I touch glass has their in repeat, I begin in a separate glass. Each says, sitting down,

Children:

If top teeth come out 1st, unlucky – to a lot. I would
assume. The old people take a smoking & knock it back, &
it disappears, &
Then I know is come 1st, Kingatile. Bangi disease on
w or yr husband.

Chill
But Lustake – such like 1st day, Hasches on 1 4th.

Call a doctor
Singa – child who defecates on hut / Takes a piece of grass
from roof & burns ends & then smokes him – he fules
then he goes / & all over & mixes / blood. They
hus. & wife can't have relations till / child is
v. big – near, & he means a just wished,
his teeth hus & wife r apt.

Death of H.

My H dies. I burn her, & drink nat anything till I am comes to end. I am not to share my food w anyone. I stay alone for 4 days, only w Food left. Then on 4th day I go to river, On my return I am pungular, me, & then I'm allowed to go about w people.

Surgang comes on but only to witness w I did, but to bury - if my hus is alive & my son, young grown up, dies, I cant shave my whole head. If my hus. is dead, I shave my head for my son leaving post a N. small rd space at top.

?// If my F is alive & my hus. dies, I shave.

Q Puberty - Hlanhla Clan — Lattaseko

Hlanhla / Nuke ekpasen. ~~Ayaya~~ ayaya to wash. I gal does not report directly to M but to 'incus - a 2nd Q who will report to M. 'Umtwalo - ama'sitlungu

Impendulo

Kapula sidedi: amatele (abatsha ngaseng Bwana (shall go)

ba

Stays in kraal 2 or 3 days

When she is ready to come out ugemba umatsavane + potsela many kinds of ie & put round her neck. Then she comes out. They kill a goat for her if they can't put a piece cut off shoulder (qeca)

Lastly do nothing.

Impasane dreamt that he slept w an old Q & when he woke he saw he had tombas. Just wait & visit & did o.

Note - I soot found only. Actually found soot - smoke - is also used to cure a sprain - put on the hide where on a piece, & it makes I head hurt.

I Hlahlahla use his soot for wrong thin children.

8/10/26

Dch of F — Ukuma

Upon If my ^ dis, & I, the hen take ourselves away, I don't necessarily go a new hamlet. I make a hole in old — & put in intermix a irrigable (plants) & transmutations

Int. & my as far as I could make out, have no special qualities which make machine possible in I purpose employed. I leaves & cordon, have no shell, I roots & deckish, no particle penetrating, & are very parching tether. Inform is given to a hypothe goes ~~II~~ a case & is also were inhabitable — I mod. for general popularity. The power strength of these meds, is to strengthen I ~~paper~~ enclosure & stock from use I speak of Cord.

Sub. 1. a b

Left for [illegible] in a cradle as a mate. Left [illegible] [illegible] [illegible]

Aunty, Engell knowledge.

Hdefence - v. hard wood, and for / workers of / steeles

Effy doesn't strike / unwrongforce, n. occasion, pres. t. ind.

ingenuous & unknown, where / wrongness & / unsenp

n. often struck. & eff hardness of stones

Bwati

Tokoza Mzimi: a Q de. wang' ed wy, fetus simply
hemp Meda ow' roof.

b Rattles, given to be shaken for times a say startled the
hens, 2 wives 4 from dead beat

umtsawe.
Je ~~umtsawe~~ ~~lefumane~~ ufumane?
u fumano isitabi sefo
lefuna lik ombo lami
Ste shaktes him to stop fresh lies. Tiny bindles.
Kungani uyisiwa
Ku ngani u Sebola ngesitabi sa
Ste. Seta kite
Se fen ve.
Ste speaks in high voice what. Ewe dying then to
[illegible]
Ungani [illegible]
Tolong Sikhi.

Tho we had our private apprehe-
ns

Cases – White & Black

Hasti v Awanti – 3 cases. All men fd guilty

1) 1 boy fined 4/- or 7 days.

2) 1 woman, who on 7/1 death of his child, had overstude leave, was fd guilty but let off – of extremely serious. Now Euro work even during death. I see no

3) 1 boy, just boy + next to J King. fined 10/- or 1 day

Contrasting Same Law

1) Guilty – 'I was hungry'

Ka, or 1 mt w had taken – had already served 2 weeks in gaol.

Hatkha expelled

live only by money + work.

Quintin

Spanyolos - the after the Gt War the people were called to the big stone wall pool - there some

Kaya Ingwe shines, then must be no stars - they must be clearly visible. The people

Hyena collected in the Tol, those of Langalanga in Sylo & those of Hood in Port Cros. Then the

Kapu of the Gt Chief Chief

'Kanlamu ke ewel ok - skoing. Lear of

of poisoning. Fever kills people, not an enemy

poisoning. Let people die.' Then in

Kaya ingwe we don't smell any out, but

in past the people innocent they ashamed,

You can them stand & close their eyes, &

something they can not even attend

Ingwe was held after the death of Annes baby -

it died & not the fault on account any reason,

the people were wrath - Kayatela, sign of

[illegible]

[illegible]

[illegible] bracelets, [illegible] low, [illegible] belts
red [illegible], [illegible] [illegible] shirt. Kettle

[illegible] - first [illegible] intake [illegible] meals

asce

pot on head

[illegible] [illegible] astonishment

[illegible] other, s

[illegible]

[illegible] [illegible]

Women [illegible] [illegible]

Makzaphors

[illegible] long, wh must be translated. This

Undresses. Smooths to w

I lofoba. tells her to smell it.

Rests it on her hands wh are on 1th's

smelling [illegible] w I [illegible]

Digg w lekuba. - lefoba.

Return & cont.

umpakanda

Umgato –

Umsweli bomja – mundu – kulla wihowi.

Umgalanga

Kwa fa phuma – 'a. ungati ...

umyanga

5/10/36

Izinyoni & Hanzawe

Mambakatshekwa – I buy lidiliti wheelbarrow funga.

Apeel. cw. at 1st funti dow still at Nom. at Mafobe

inyoni ... insonsi ; beats ; a drum of 1 body of

Speel food.

Hanzawe stay near Gazaland.

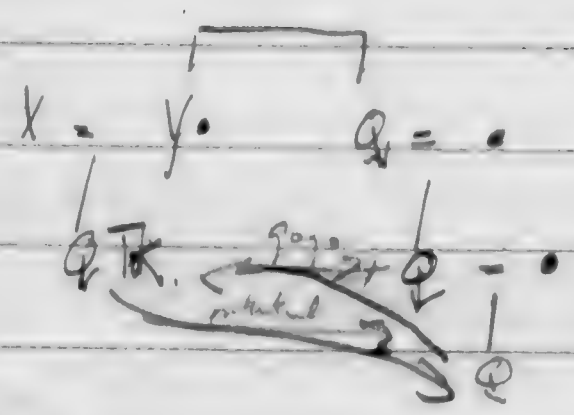
? Ndau I Kg of I Hanzawe

Tokoza a surname of I emadlozi.

The manzawe is able to possess w in vengence, it is v.

dangerous to kill an Inyoni

Busoga



Children of wife of Paternal will say gogo to Mag.

Kyabazinga of Mahdistate — Jack Mahdi.

?1 Formerly 1 ancestor of 1 Mah. Kg burned w hum. dung.

Now put on a black goat.

Kg ancestor died w a pink black goat. • or Q mutual 1

?1 clan mother + 1 species Lakir died w a black cow • • Q

1 ashalegwa tomb of his goat is put at bangle of kingship

Formerly so 1 Kg when his dig was to be born in hiding, had his

tumpasi (offd executive) kill a • not of his own clan, an unjustly,

who was crucile, a healthy. Then Kg took his tending, hunting a

sword and 1 dog w him. • not slotted. then took for him; then he was

child Burned not rt, as ex. gen, his gam not told then Kg ordered

that had hoofs, horned, clothes, but did not compulsorily ~

Kg was old have been killed.

Childhood Mpenyana ; grande roasts

Mado

sub tog. w fat on child's head - 1 there were then

during early days of child life.

Notes for Infusyele

Iyenze — corns paff sweat

Iyenze — flower & leaf

Inobellaqwatsi —

Root & leaf of ndembane.

Umhlope —

Kathalolwane Hyena, commonly known as Bujem.

Ongamisolo – Yankwale – sithonga – Babbel

Tokoza a Zulu, leader of 1st. tribe my H.

My F was walking along, say near a post. He was going hunting.

There he saw some dripping up water where water was sipped

to roll. It was a young girl. The quickest he could thereby

had come from the cold hole, so that he naw, [illegible] imp. how [illegible]

[Darkness, a girl who had [illegible] form, & so he took he home to him

& put him to sleep. Then killed him.]

They settled girl. My F was v. angry, lapat blamed them his

& he now untoward to Kathalolwane – home is ongamisolo

Eng. Lomitakat, Lofunani adla mpepesja

(Good it has been perpetual,

Finding that they old people, what harm hunting done?

They just looked into pot Lepungulo, water, deep

old pot. Then boiled. Then cooked dumpling –

[illegible] water. Then [illegible] water [illegible]

pot keeps again closed. Prayer clapping hands Tom old

will [illegible]

T. [illegible]

Many contrasts, [illegible]

= Lungu is stunned. Then, after it has been cut, it runs lyuma

ingoge kenge gogo.

Apparently a demonstr of fact into girls fun. same.

time only person.

82 Blank Pages

Cattle Kraal 2.
Naming ceremony 3.
Childbirth 6
Belt 5, 7, 21, 25 = girdles 28
Clans 6
Snake Heads 8
Disease 9
Divination 11 – 15, 30
Removal of Heads 15
Watching 17 – 19
= Fighting 19 Marriage, dancing.
Witchcraft 20, 31, 32 - 3
Tax 23
Administration 24 – 6
Earth 26 - 2, 29
Hating 28 Heading.
Chief's Rooms 33

Castor oil 52
Knowledge + religion 60
F + M + new born child 61
Farm Quarrel 61
Malume 62 Malume MALUME
Exchange of bus 70
Kgotla Hlabela 71, 72, 80, 97
Polygamy 74 + Economics of Hlabela, 76
Menstruation 75, Sex Taboo 77
Sterility 78
~~Clag~~ Q 80 Pregnancy
Emancipation from Ritual 81 Emancipation from ritual
Chiefs courts 84, 97
Puberty 86
Knowledge 89, 98
Law 92 (cont.)

Cattle 2
Name cont. 3
Childbirth 4, 79 Contraception 59 Pregnancy 79
Death 5, 7, 21, 24, 50, 53, 66, 78, 85 (gM) 87 (gF) 88 (gD)
Clan 6, 36-7, 72, 96
Snake cures 8
Lobolo 9-10
Smelly cat 11, 14, 30, 68, 90, 93
Grs 12, 15 (removal of uncle) 99
Kd. Kukadla 17, 18, Love 20
= (pre marital doctrine 19, 82, 101
Tax 23
Land 24, 28
Educ 26, 29, 36
Sidlodla - 28
Love cat 31 - 33A, 67
Ch. Animals 33B Chief's Animals 33B

~~Ethnotn 34~~
Religon - pahla 35 , 72
~~Clans - (Hkabela 36~~ - 7
Rain 38
Kinship 39 Hlanu 57, Gu H 57, 59
+ebola 70, 76
Granary 39
Naming of disease 46
Agric (med) 41 , 42, 43, 72
Ordeal 41
Ds Village 42
Inewola 44
Kugula Sex 44, 46 Kugugula sex (Changip sex
War 45
Bone setting 46
Betsela 47
Dog Hyakoza 49, 58, 63, 65
Personality 50, 76

2 Blank Pages

UCLA

END OF REEL

PLEASE REWIND

UCLA Reprographic Service